The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent

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Our Special Contributors.

JOHN BROWN OF OSAWATOMIE, AND WHAT THE PEOPLE THINK OF HIS TRIAL AND HIS PRINCIPLES.

Is the city of Chicago, at the end of the week of recent anniversaries, we began a letter, intending to give some account of what took place in the course of them. The great week of North-western Conventions, we wrote, has just come to its close, after several days' sessions of discussion, deliberation, and action. The Tract Convention, the American Missionary Association, and the Christian Anti-slavery Convention, have all been animated with the same abhorrence of the great sin of slaveholding; and the tide of opposition against this iniquity has been the manifest prevailing sentiment and spirit in every assembly. Fair weather cometh out of the North, and these bracing breezes from the mountain regions of God's truth will help to clear the sky, and fill the moral atmosphere with an invigorating influence.

We were interrupted and driven from our purpose of this sketch; and even while commencing it, and before the meetings broke up, there came the news of the raid of John Brown of Osawatomie down South; something like the interposition of a great dam in the current of a river, seeming for a moment to set back the waters, but only causing them to rise and congregate, and then to pour over the dam itself, with the impetuosity and irresistible power of a cataract. It is exceedingly interesting to watch the operation of men's minds, and note the expression of their thoughts and feelings, in various portions of the country, in regard to this tragedy, the sound of which comes up from the great caverns of the great wickedness, like an alarm-gong, or the roar of an unexpected volcano. Many feel that it is but a preliminary warning, that God is about to take off his restraints from the ministers of vengeance, and to let loose the avalanche. It might have been prevented by the Church and the Ministry doing their duty with the Word of God; but repentance itself, when merely forced by terror, is too late. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, though they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Men's opinions take the hue of their courage or their fears. Some greatly dread the effect of John Brown's outbreak, taking to himself the command in its literal and lateral force and application, to resist unto blood striving against sin. They counsel caution, peace, silence, a repression and withdrawal even of the Word of God from the conflict, a hiding of the truth and its advocates, even like timid rabbits in their burrows, at the horn of the huntsman or the brush of a fox's tail. This is as if soldiers in a time of war should be advised to bury their ammunition and cartridge-boxes, and take the *loading* and the flints from their guns, and rivet their swords in their scabbards, for fear of exciting the wrath of their enemies. The only kind of silence that insures safety, when the battle is begun, is that of the fire and thunder of God's Word, making the earth tremble. And the only hiding and retreat, when God comes from Mount Paran to thresh the land in indignation, and burning coals go forth at his feet, is that counseled in Isaiah, Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the land for their iniquity.

Others declare that this tragedy is the voice of God to the church and ministry, to take their corners, and put God's fire therein, and rush between the living and the dead, that the plague may be stayed; for the fire of divine wrath is already gone forth among the people. This is the truth. If anything can now avert God's anger, and redeem us from the sin and the retribution, it is only God's Word, attended by his Spirit. But his Spirit will not be granted, and nothing but retribution can have its way, unless his Word be applied, unless his Word against the sin have free course and be glorified.

Others discuss the right of the oppressed to break their bondage, which they say is as sacred a right for the enslaved as it was for our fathers in the Revolution, and that John Brown had a perfect right to do as he has done, to call upon the slaves to deliver themselves from bondage, and with others to offer aid in such an effort, as perfect a right as Lafayette had to offer his services to General Washington, and to take part in our rebellion, or as the French nation had to assist the Americans against Great Britain. The iniquity of slaveholding being set of God on a par with that of murder, and condemned by him under penalty of death, it is argued that inasmuch as every man has the right to defend himself from a murderer, the slave has the same right to defend himself and his children from the murderer of his personality, his freedom, and that every man is bound to help him in such a defense, just as every man would be bound to defend his neighbor from being murdered. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his work?"

Others are filled with admiration of John Brown's heroism; this sentiment is universal. His grand, compact, clear answers on his examination are trumpet tones of truth and earnestness. Men say that he is a stern old Covenanter come to earth again, one of Cromwell's Invincibles, or more like Cromwell himself, a man of prayer who keeps his powder dry, or like John Knox, fearing not the face of man, or aught that might move a common man from his purpose. Men are filled with amazement at the air of grandeur, and challenge of righteousness, which the simple and noble bearing of the old soldier, and the assertion of the sacredness of his motives and his cause, throw over the whole movement. They admire the calmness, integrity, and force of his utterances, and the coolness and intrepidity of his demeanor and conduct, not only in the fight, but helpless from his wounds, in the Court and presence of his enemies.

Others have their contempt excited for the South, at the cowardice and cruelty manifested in contrast with such courage, amused at the account of the bravery of the "gallant Greys," in storming an empty school-house, and of the unparalleled valor of those who broke down the doors of Brown's habitation and entered fearlessly, so soon after its tenants had decamped, that the cooking-stove in the kitchen was yet warm with the fire! Men say, if one man with seventeen followers can strike such terror through the country, what would become of it if a real, well-arranged, and wisely-counseled invasion should take place? If a few muttered drops before the hurricane create such a panic, what will it be should God let loose the storm, the thunder, and the earthquake? There are plenty of materials. God's first plague with Pharaoh, when he would not let the people go, was only of blood in the river; his last was the blood of all the first-born. Frightened sinners should take warning in season. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? Herod could hardly have been more terrified at the resurrection of John the Baptist, than Virginia and her magnates at such an apparition as this of old John Brown.

Others speak of the barbarous inhumanity and terrified haste of a Court of Justice in a civilized state, dragging the accused to trial on a bed amidst his wounds, refusing him not only the delay requisite for the recovery of strength properly to meet such a trial, but necessary even for the procuring of his witnesses, and of due and desirable counsel in the case. Hang them first and try them afterwards, has been the atrocious exclamation in a so-called respectable newspaper in regard to these intended deliverers of the slaves.

Others contrast the acquittal of slave-trading pirates in Southern Courts, and of Walker and his filibusters, and of kidnappers and Border Ruffians, with these precedures; the alacrity and earnestness of the Federal Government to take John Brown and hang him, with its indifference and backwardness in every case of slave-trading and filibustering. Also, they mark the occurrence of such infamous crimes as the recent invasion of Ohio, and kidnapping of her citizens, with perfect impunity, in connection with the uproar of wrath and terror at John Brown's attempt to set the slaves free. Men ponder these things in their hearts, and ask how long the people can suffer them. The Fugitive-Slave Bill gains no security by John Brown's death, nor its political, nor its editorial, nor its clerical supporters and defenders, any capital or popularity. "Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in the land. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for violence, to do it."

Others have their moral sense strongly startled, arrested, and fixed upon the fact, that the crime of John Brown is a crime only because the *color* of the beings for whom he set out in this crusade for their deliverance is black, not white; it being notorious that if the slaves whom this man set out to deliver had been white men, our sons and daughters, then all America had been loud in his praises. Nobody would have spoken of treason, or madness, or fanaticism, but all would have admired and applauded the disinterested self-sacrificing nobleness of such Christian heroism. And men everywhere ask if it be not as true Christian heroism to strike for the deliverance of black men as of white, and of the sons and daughters of others in slavery, as well as of our own. It is impossible to stay the action and the verdict of conscience, in such a case. Men will *reason* by the law on which Brown solemnly avers he *acted*, the law of love to others as ourselves, and the command to remember them that are in bonds as bound with them; and they will reflect that no exception to that rule has ever been admitted by our Savior on the ground of those held in bondage being merely black men who have no rights that white men are bound to respect. This rescript of American law and justice will not hold in the court of heaven, but lies under God's eternal curse and reprobation. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless."

Others again sneer and scoff at the vain threats of involving parties or people at the North in a complicity with this attempt of John Brown in Virginia. They ask, where is the article in the Constitution that forbids any man to help another man away from unrighteous bondage? where the treason of contriving together for such a purpose? Even leaving out of view the obligation from the Word of God and from our common humanity, to do all in our power for the deliverance of the enslaved, (the distinct command of God being that we break every yoke, and let the oppressed go free, and deliver him that is spoiled out of the hand of the spoiler,) they ask, what treason there is or can be in planning such deliverance? Who has not the perfect right to enter into such a scheme, with all the righteous means and counsels that God has put in our power? Where is the law that forbids it?

Blackstone says that "the will of his Maker is man's supreme law of nature. This law of nature, being coeval with mankind, and dictated by God himself, is superior in obligation to any other. It is binding all over the globe, in all countries, and at all times; NO HUMAN LAWS ARE OF ANY VALIDITY, IF CONTRARY TO THIS; and such of them as are valid, derive all their force and their authority, mediately or immediately, from this original."

Such are some of the convictions and sentiments variously but widely expressed all over our land. The mind and heart of the country are being stirred in their depths, conscience is being roused up, the vast domain of sentiment and reasoning, and of abstract principles, concerning the rights of men, so long repressed and stagnant under political platforms, caucuses, Presidential horse-races, party quarrels, struggles for patronage, spoils, and power, is agitated and heaving as at the outbreak of the French Revolution; and as at that time those who threw themselves upon the safety-valves, determined still to press the tyranny of old conservatism, were blown into the air among the fragments of the government, so will it be now with those who are endeavoring to keep down the volcano by the repression of freedom and refusal of right. God himself is about to uncap the volcano, if an incensate, hardened people persist in the violation of his law. And we present, as the language and the convictions of another large portion of reflecting Christian men in our country, the following resolutions, communicated to us from another quarter, which men would do well to ponder and discuss:

"*Resolved*, That the recent rash attempt at insurrection in Virginia, while it calls for our sincerest commiseration with its author, whom repeated wrongs at the hands of the slave power have evidently goaded to madness, should also teach us that the only way to prevent the recurrence of such disastrous attempts, with all their bloody issues, is for the church earnestly to undertake the deliverance of the enslaved, as the legitimate work of Christianity, by means purely moral and peaceful."

"*Resolved*, also, that fearing, as we do, from the continued deferring of emancipation, and refusing to render to the African race in our land that which is just and equal, a violent termination of slavery under the retributive providence of Almighty God, (in regard to which Mr Jefferson said, fifty years ago, 'I tremble for my country, when I remember that God is just, and that his justice will not sleep for ever,') we feel that the church of Christ should immediately bring its influence to bear upon the conscience of the slaveholders, by refusing them its fellowship unless they repent of and abandon the sin of slaveholding; and that if the church and the ministry do not faithfully interpose between the oppressed and the oppressor, the tragedy at Harper's Ferry will prove but the beginning of horrors."

Good resolutions; but what if even the church should awake too late, after having been, by its most treacherous and pernicious silence and sanction of the sin, the great instrument of desolation? What if, in regard to a people driven to untimely action only by terror, God should say, There remaineth no place for repentance after the selling of your birthright for a mess of pottage, though it be sought carefully with tears! C.

FROM OUR ITALIAN CORRESPONDENT.

ITALY, Oct. 14, 1859.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: I had hoped when writing to you my first and only letter, several months ago, to be able to keep you from week to week regularly acquainted with the course of events among us, when, on a sudden, I was unexpectedly called far away from my home. Now that I am back again, I take up my pen to resume the review which it is my object to make of the different phases of the great Italian crisis.

With the rest of the world, you must have been astounded at the news of the Villafranca Peace. Of course you did not believe the reasons given by the Emperor of the French to the great bodies of the state. Many causes, most of which have been publicly mentioned, led to the treaty of Villafranca; but the chief one, perhaps the only one, was the impression received by the French leader, after the Battle of Solferino, of the magnitude and the difficulties of the task before him. The contest had been long, and the victory doubtful. After the battle, nothing, in fact, not one position worth keeping, had been gained; the Franco-Italian and the Austrian armies were both on this side of the Mincio; every advancing step of the Franco-Sardinians, in bringing them farther from their basis of operations, increased the difficulties of their situation, diminished their resources, and weakened them; on the contrary, every retreating step of the Austrians brought them nearer their fortresses, their depots of ammunitions and of fresh troops. In such a state of matters the crossing of the Mincio through another great battle, and beyond the Mincio the laborious and long sieges of the Austrian strongholds, were difficulties from which Napoleon IIId shrank. He did not fear the German armies, which would have threatened a long time yet without striking a blow; he feared an unsuccessful attempt to go farther; he feared the disappointment of the French people, their murmur and their discontent if the army did not meet with uninterrupted success; and he preferred to astonish them with a sudden and incomprehensible peace rather than to shake their admiration and confidence in pursuing a long and doubtful war.

The state of the French army before, and still more after the battle of Solferino, was far from satisfactory; it was badly fed; ten or twelve thousand men were lying ill with typhus, and with the increasing heat the dreadful malady was spreading more and more. On the other hand, insubordination was rife in the French encampments. It had already manifested itself on a large scale after the Battle of Magenta; it was growing worse—so much so, that on one occasion two of the regiments of those famous Zouaves had refused to obey orders, and answered their chiefs who ordered them to a perilous point—"Let the other troops march first also in their turn, and try their hand on such jobs; we will not be for ever the sacrificed ones!" And when their Colonel, seizing the eagled flag, rushed forward, hoping to be followed, they shouted to him "*Bon voyage!*" and stood still. Somehow or other, the troops were under the impression that in all the battles given their chief commander had been wanting ability; that far more men had been sacrificed than was necessary, and that their successes were too dearly bought. Under such circumstances, of which Napoleon was partly, though not fully aware, he could not help seeing still more clearly the difficulties that were before him, and he signed the Preliminaries of Villafranca.

I have just alluded to the want of confidence of the French soldiery in Napoleon as a general. Ever since the Battle of Magenta the army had ceased to trust him on account of what took place on the day of that battle. I have the fact on the best authority, from a Captain of the Staff, who related it to me recently, in the presence of six other officers, returning, like himself, from Solferino, and who confirmed his statements, which were as follows: "You remember," he said, "that famous order of the day, and the telegram to the Empress after Magenta? He said: 'A division of the Imperial Guard has covered itself with glory! For a whole day it has sustained the shock of forty thousand Austrians,' etc. Now, how do you explain that on the morrow, MacMahon, who had come only at the end of the day, received all the honors of it, and was made Duke of Magenta and Field-Marshal?" Why, said I, it was on account of the timely help he brought to the victorious but exhausted Guard. "Not in the least," replied the Captain, "*et voilà comme on écrit l'histoire!* I was there, and I can tell you what nobody will dare to publish in France, though it is as true as the Gospel. When the famous order of the day concerning the Guards became known among the first *corps*, MacMahon's, a great irritation prevailed, amounting almost to rebellion. 'Since all the glory is always given to the *corps chéri*, (they call thus the privileged Guards,) let them fight alone! we will not do anything more!' Early in the morning MacMahon, sharing the anger of his soldiers, went to the Emperor and told him in what state of mind his troops were, charging him with injustice toward those who had, in fact, won the battle, and saved him (the Emperor) from the greatest danger. Napoleon was surprised. "What have you done?" said he to MacMahon; "why did you come so late, after I sent you so many orders to come to Magenta?" MacMahon then begged the Emperor to follow him; he showed him on the ground, strewn for several miles with the bodies of his dead soldiers, that he, MacMahon, had to fight and overcome the bulk of the Austrian army in order to reach Magenta and join the Emperor; that but for his timely coming the Emperor was enveloped by the enemy, and, finally, that His Majesty had made the enormous blunder of taking for the whole battle that which he had witnessed, and which was only an episode, and the least part of it! It was then, in order to quiet the murmuring soldiers of MacMahon, that he made the latter Duke and Marshal; but, ever since the egregious mistake of Magenta, there is not an officer or a soldier in the army who has the least faith in the military genius of the Emperor."

But all this belongs to the past, and I suppose that you, like ourselves, are looking toward the future and asking yourselves: What will become of Italy, especially of those parts which are now free from their petty despots, and are seeking to unite with constitutional Piedmont? What is to become of them? God knows; but remain assured that the past is past, and that no power on earth can henceforth bring them back to the wretchedness of their former condition. While the diplomats of Europe are preparing plans, treaties, and protocols about them, they transform themselves, politically and even morally. So great are the changes already, that were their former rulers to revisit them, they would not recognize the peoples they have left. Of those changes, of the political transformation of the freed countries, of their progress in the noble path of civil and religious liberty, as well as of other matters, I hope to be able to write to you in my next and following letters. AONIO.

STATE AND PROSPECTS OF ITALY.

ENGLAND, Oct. 21, 1859.

THE correspondence from various parts of Italy this week has been extensive and interesting. We begin to hope that the proverbial dangers of delay will not appear in this case. A mere index to the correspondence would occupy considerable space. The name of Hon. A. Kinnaird, son of the Scottish Lord of that name, and M. P. for Perth, will be familiar to every one who takes note of the proceedings of missionary and other benevolent societies in England: he is the fellow helper of Lord Shaftesbury. He has just returned from Italy, and a letter of his to Lord Provost Innis will be read with peculiar interest.

"PALL MALL EAST, LONDON, October 7, 1859.

"My dear Provost—After the vote in Parliament which led to the resignation of the ministry of Lord Derby, and when it became evident that a reform bill was out of the question, from want of time sufficient to discuss that or any other important measure, the attention of Parliament and of the country was naturally directed to Italy. Whatever outward agreement there might be among rival statesmen, it was evident that very different sympathies were manifested, and very different sentiments entertained, as to the real condition of Central Italy, and as to the fitness of its people for constitutional government. My sympathies were, as they have ever been, in favor of Italian liberty, but I still wanted the assurance that years of oppression and misrule had not unfitted the people for the full exercise of their rights as the constitutional subjects of free states. I determined, therefore, as soon after the recess as possible, to revisit Italy, and ascertain what I could by personal observation. The result has even surpassed my expectations; and I rejoice to know that both in Lord Palmerston and Lord John Russell we have, from their avowed sentiments, the guarantee that whatever moral support can be given will be afforded by the Government of England in this crisis of Italian liberty.

"I first went by Zurich and the Lago Maggiore to Milan, and visited the scenes of Garibaldi's successful campaign with his volunteer troops. Having passed through the field of Magenta on my way, I reached Milan just after the brilliant reception given to the Tuscan deputation; and from what I witnessed and heard, in answer to the inquiries I made there and elsewhere, I came to the conclusion that there is a deep-seated and widespread unanimity of sentiment in favor of uniting under the rule of Victor Emanuel. Considering how recently the iron yoke of Austria, both directly and indirectly, repressed all aspirations after liberty, it is really marvelous to see the orderly bearing of the people, combined with their resolute determination not again to submit to any foreign yoke. Could they be secure from interference from without, I believe that we should see civil and religious liberty in full exercise. I had the privilege of conversing with Signor Farini and General Garibaldi at Modena, and with Baron Ricasoli and General Salvagnoli at Florence, and was almost equally delighted with the sentiments expressed by each, manifesting a statesman-like comprehension of affairs, combining moderation with energy, and practical wisdom with honest determination of purpose. Most sincerely do I wish them God-speed, believing, as I do, that with their success is bound up, not only the happiness of Central Italy and the religious welfare of thousands of its inhabitants, but the maintenance of the peace of Europe. Of course, in the above, remember I do not refer to that clerical party whose worldly interests are identified with the triumph of the Papacy, and who care not who is sacrificed so that its interests are advanced.

"On my way to Florence, I visited the battle-fields of St. Martino and Solferino, and spent a day or two at Venice, where it was sad to hear of the crushing taxation which bears upon the unhappy inhabitants of that beautiful city; and the contrast with the freedom already enjoyed by the liberated Italians made their condition still more striking.—Believe me, my dear Provost, yours very sincerely, A. KINNAIRD."

An English gentleman, now at Milan, after a six-weeks visit to Pisa, Florence, Modena, Parma, and Bologna, reports that the intelligence of the whole country is dead against the Archdukes. He says:

"The name of Garibaldi is a tower of strength. You meet his officers everywhere; many I have met just come back from California and America, having heard of the war of independence—weather-beaten men and soldiers for working days. I believe that neither Napoleon nor the Austrians had any, the remotest idea of the depth of national feeling throughout Italy. They thought it was all talk; but it is clear, even to them, that these armed men, led by those in command, cannot be put down without a furious struggle. But more than this, it is probably clear that any intervention by the Pope, aided by France, would certainly end, if successful, in a massacre of the priests throughout Tuscany and the Legations; nothing would save them. In Lombardy the clergy are Italian, but in the Duchies, Tuscany, and the Legations, chiefly Austrian. I observe that in Parma alone the clergy give signs of taking a part in politics; in that city they all wear the colors of Sardinia in their hats. This is from fear, I believe—not love. However, I was told by a person who had seen it, that a Venetian priest presented himself with one hundred of his parishioners to have them enrolled in the national army."

From Parma, under date of Oct. 15th, the special correspondent of *The Daily News* writes:

"To force the Duchess of Parma upon the Modenese, when her government has been condemned by her own former subjects, will open the door to new and endless revolutions. It would be madness to imagine that a people who have been allowed to choose their own government would be disposed willingly and patiently to accept Luigia of Bourbon. If Louis Napoleon has made up his mind to make such a concession to his newly-acquired friend of Villafranca, he must be prepared to meet the most determined opposition, for Modena, Tuscany, and the Legations are determined to risk the chances of an armed struggle rather than bend before the capricious will of a despot. I need scarcely tell you that all the hopes of Italian patriots stand now upon England. The last speech of Lord John Russell gives them the assurance that they will be left to themselves, and they cannot conceive that the minister of a great liberal power will ever be unfaithful to his public declarations. Yesterday evening the government of the city of Parma was offered by Farini to Senator Plezza. The offer has not yet been accepted, and the negotiations are going to be resumed to-day. I think, however, that there is but little hope of seeing them brought to a satisfactory conclusion."

There is another long and extremely interesting communication from a returned traveler, which gives a true and striking, and yet almost incredible statement of the moral change effected in Central Italy. He says:

"A friend of mine told me that when he was at Bologna two years ago, and had occasion to pay a visit at a short distance from the town, his coachman refused to wait for him longer than the time which would enable him to return there before sunset, and that his host said that the coachman was in the right, and that he would probably be robbed if he was not within the walls of Bologna again before dark. Your readers will probably remember the story, which is perfectly true, of brigands making their way into a large town during an afternoon performance at the theater, and keeping prisoners there the principal inhabitants, while some of their party pillaged the houses, and then returned to the mountains unharmed and unpursued. Such *was* the state of Romagna. I venture to assure you that you may now roam with impunity through every part of Bologna and its neighborhood at any hour; you may traverse the Appennines by night or day, and you may sleep in solitary inns among the mountains; for all this I have lately done myself; and the reason of this extraordinary change is, not that the new governments have better police, but that heretofore, for political reasons, and by the help of Austrian soldiers, all householders and respectable persons were disarmed, while bandits were encouraged in carrying the arms of which the defenders of order were deprived. The Papal police were either in league with robbers, or utterly inefficient; nor did any man dare to complain of them. Now the farmers and honest peasants can defend themselves; and both brigands and thieves have been compelled to change their occupation. Many, I believe, have even enlisted.

"What I wish, sir, is that you should assure your readers, especially those of the fair sex, that if they are disposed to visit the parts of Italy that have undergone political revolution, they will find at this moment more security, more tranquillity, more courtesy among all classes, than they could even have found while the hated foreigner ruled the country. I must add my conviction that there never has existed a nation which had had so little experience of liberty, and was yet so fitted for self-government, as the Italian people."

Of the moral-material force available there is this, from the *Gazette de Savoie*:

"We are assured that the lists of officers prepared at the Ministry of War are for an effective strength of 100,000 men, exclusive of the rifle corps and the military marine. In addition to that force, the kingdom will have about 600,000 national guards, completely equipped, a sixth part of which, in case of need, may be mobilized, as was recently done by the battalions of Genoa and Turin. The military contingent of Central Italy is not included in the above, and its active army is about 30,000 men."

The Anviti case is still harped upon interminably: no doubt the dynasties, the priests, and the rulers think this so copiously denounced act a very godsend to them: and there is a terrible amount of insincerity on both sides. Your correspondent felt bound to put the matter thus:

Another Anviti Case.

To the Editor of The Daily News:

SIR: Again I find, in *The Daily News*, column after column on the Anviti case. Everywhere I see it assumed that the moral grandeur of the movements in Central Italy is obscured by this one incident. The irregular punishment of this one great criminal has called forth more of condemnatory speech, and of writing and of action, than the accumulated crimes of Italian governments for a quarter of a century. There must be a great insincerity, or an odious hypocrisy and injustice, toward the peoples in all this. "Anviti was well known to be a reckless dare-devil, little less than a madman." He was well known to be far worse than this; for he was reckless *and malignant*, half madman and dare-devil. His death is chiefly to be regretted because it has rendered impossible the regular and legal revelations and proof of his crimes, and their punishment in the sight of all Europe; so teaching governments and their wicked instruments that they cannot always secure impunity; teaching nations, too, that they need not utterly despair of justice in the case of great public criminals. But for these considerations, such as Anviti are as much outside of the law as tigers and wolves are outside of the laws of the chase.

Without another word, I add an extract from *The New York Tribune* of October 1st, now before me, which shows how "the more courageous citizens of Denver" disposed of a local and miniature Anviti:

"A man named Vanover, a native of Kentucky, and a follower of Walker in Nicaragua, was lynched at Denver City the other day. He had indulged in the dangerous pastime of making targets out of a number of both males and females for some time, when his conduct finally aroused the more courageous of the citizens, and caused them to arm themselves with rifles and force the bully to seek refuge from their shots in an open log-cabin, which was partly used as a sort of storehouse. The building was speedily inclosed by armed men to prevent the escape of the aspirant to the gallows. A court, consisting of the people of the town generally, was then convened, as the most proper way of ridding the community of him, and after a protracted discussion it was finally resolved, without a dissenting vote, to hang the wretch. He had discovered, during the proceedings of the people's court, some kind of a vessel containing a quantity of peach brandy, and had gulped down some three quarts of it when the 'committee of execution' appeared to take charge of his body. The enormous quantity of liquor he had imbibed produced a state of stupefaction, from which the doomed man did not wake before his earthly career was forcibly ended by dint of a rope and a branch of a tree."

I do not, of course, produce this case as exactly identical, or as preferring irregular to regular justice. But, I would ask, will there be scores of columns of matter elicited by this fact—the people of Denver and California be denounced as ruffians and rabble—and the federated states invited to disarm and put down the Californians? And if not, why not?

I am, etc., A CONSTANT READER.

Oct. 18th.

It is scarcely worth adding that those two notable roosters, the double-headed Austrian Vulture and the French Aigle, have actually exported one addled egg from Zurich this week, over which there is much cackling; and two more are to follow. I inclose a summary of this first of a herd of treaties received this morning. There are pestilent items in it. Two hundred and fifty millions of francs of debt hang about the neck of Piedmont. If repudiation had not been so besmirched, it would soon advance to the point of being considered one of the first and necessary virtues in an enfranchised state. "Whatsoever king shall reign," the Jew and the loan-monger will be supreme.

The talk of the impossible Congress is renewed. We rely on Lord John Russell that England will not go into a congress till the only bases England can recognize—freedom of the peoples of Central Italy—are adopted. A letter of yesterday's date, from Paris, says:

"A hint has been given to the Government press to attack England for insisting upon conditions before she will come into a congress. A regular set will now be made against Lord John Russell's Aberdeen declaration; England will be accused of inconsistency and perversity, and it will be argued that it would be absurd to go into a congress to discuss the question of the Duchies if the right of the Italian people to choose their own government were to be admitted beforehand. The great object of Austria is to get England into a congress to be outvoted, or to throw upon her the responsibility of breaking the congress up; and that is Count Walewski's policy, too. Whether the Emperor Napoleon has the same designs as his Foreign Minister, time alone can show."

It is understood that what an English Judge observed on the shortness and hollowness of the friendships of the wicked—in a famous murder case—is exemplified by Imperial comrogues; and that the Emperor feels that special kind of tyranny which partners in evil exercise. W.

CAPT. BROWN'S FATE.

WASHINGTON, D. C., Nov. 5, 1859.

JOHN BROWN'S fate is sealed. At least, while I write, influential men, who are in the secrets of Gov. Wise, confidently assert that he will not interfere with the sentence of the court. In all human probability, Brown and his living associates in the attack upon Harper's Ferry will be hung together on the second day of December next—a day which will become historical from that fact.

It is well understood here that Gov. Wise personally desires to pardon John Brown. He was deeply impressed, while at Harper's Ferry, with the old man's nobility of character. Such courage, endurance, and Christian integrity he never stumbled upon before, and it doubtless goes against the grain with him to allow one of the purest men he ever saw to perish upon the scaffold. The Governor, withal, is exceedingly ambitious, and desires to grace the Presidential chair. He knows quite as well as *The Herald* and *The Journal of Commerce* can tell him, that an act of pardon on his part would give him great popularity with the Northern Democracy—a popularity which would cover up the odium excited by the Governor's famous "B. Donnelly letter." Here, then, are desire and interest in combination—and why will John Brown expiate his offense upon the gallows?

Simply because Gov. Wise, fearless and independent as he claims to be, *is afraid of the Slave Power!* For the very reason that twenty-two men struck terror into a million of hearts, Gov. Wise cowers and shrinks from doing that which he would do. Slavery engenders the cowardice. The slaveholders of Virginia and of the South demand that John Brown and his fellow-conspirators should be hung. No matter if that act will hurt the "Democratic cause" in the free states—they demand a terrible example, that no more John Browns may cross the line to raise on high the flag of freedom. They feel their weakness, and demand protection, no matter what the political consequences may be.

And who can blame them? So long as they cling to slavery, they must provide against insurrection by the infliction of terrible penalties; and if slavery is justifiable, what barbarity is not?

This subject suggests another which has been during the past week an exciting topic of discussion—the Maryland election. Is it not a little singular that in John Brown's invasion of Virginia, and in the repeated elections in Baltimore, the so-called Democratic Administration has been obliged to swallow the dose it had previously prepared for free-state men in Kansas? Mr. Buchanan and the South set the example to their political adversaries. The slaveholders invaded Kansas with armed bands, and with rifles and bowie-knives took forcible possession of the polls. Kansas was crushed for a time by Southern and Federal troops—her ballot-boxes were destroyed, and forgeries of the most appalling nature were committed. And for what? To force slavery upon a once free territory.

And now the tables have been turned. John Brown imitates the South Carolinian, Capt. Buford, and invades Virginia—and the Baltimore Americans, having paid strict attention to the tactics of their enemy in Kansas, keep off their Democratic neighbors from the polls by the use of clubs, dirks, slung-shots, and pistols! A vexatious state of things certainly for the Democracy—but a just judgment.

Our political journals are much alarmed at the increase of anti-slavery sentiment in Washington, and propose various remedies for the disease. One prominent journal seems to think that a little indulgence in rioting will help the cause of despotism, but the others, more shrewd, deprecate any resort to violence. It is not the politicians alone who are bestirring themselves in this matter. Some of our religious citizens, combined with their friends in the slave states, are building a fine church, which is to be the largest and grandest Protestant church in the District, and it is to be a genuine pro slavery church. It is to be in alliance with the Old-School Presbyterian body, and will be self-sustaining. That is to say, money enough is to be subscribed at the outset to build the church and endow it with an ample fund for the support of a clergyman and to defray the other expenses. I suppose the reason for this provision is that we have not enough ultra pro-slavery church-members, even in Washington, to sustain a minister. Our Presbyterian churches I believe maintain an independent position, and are neither in alliance with the New or the Old-School Presbyterians. Neutrality on the great question of the age will not do for Dr. Ross and his friends—hence this movement.

It is not a little remarkable that ten years ago men with anti-slavery proclivities were absolutely unable to rent pews in some of our churches, such was the intensity of the prejudice against them. Ten years ago, Senator Seward was subject to insult in an Episcopal church here, but now he is one of its most honored members. Perhaps the clergyman who is the best friend of the colored race in Washington—and I assure you these clerical friends of the slave are scarce here—is an Episcopalian. I mention these incidents—these facts—to show how the old prejudice is wearing away. The churches are neutral now. By-and-by they will stand by the slave. When a Republican President lives at the White House, our clergymen will doubtless atone for past silence and neglect.

John Brown, notwithstanding his madness, has taught a great truth to the people of the slaveholding states. Men here open their eyes in astonishment at his character and conduct. They had not believed in the reality of the anti-slavery idea before. Now they see a man ready to die for it—a brave, noble, yet gentle old man giving up his sons, walking up the steps of the scaffold himself, for the sake of the slave—and they no longer doubt the genuineness of the anti-slavery sentiment. They perceive that it is bound up in the hearts of men and women, and that it can never die.

So, after all, poor John Brown, who was as reckless as he was noble, will not die in vain. However it may be on free soil—I speak from what I see and hear—his sacrifice upon the gallows will create here and in the border slave states a hundred opponents to slavery where before there was one, and it will hasten the final destruction of the gigantic system of wrong.

D. W. B.

DESIGNS FOR THE NEW PLYMOUTH CHURCH.

THE Trustees of Plymouth church having offered four premiums for the best designs for a new church-edifice, announce to the architects concerned, and to the public, the following decision:

1. The plans of Mr. CHARLES DUGGIN of New York have been selected for the new buildings.
2. The second premium, of $500, has been awarded to Mr. J. R. HAMILTON, New York.
3. The third premium, of $250, to Messrs. SAELZER & VALK, New York.
4. The fourth premium, of $150, to Mr. JULIUS W. ADAMS, Brooklyn, N. Y.

The trustees desire to express their high appreciation of the skill and fidelity of all the architects competing, and their sense of the great merit of all the designs submitted.

The admirable designs of Richard M. Hunt and J. Wrey Mould, failed of consideration only from the great increase of their estimated cost above the sum mentioned in the "statement" of the trustees.

All the plans submitted to the trustees are now on exhibition at the parlors of Plymouth church, entrance on Cranberry street, (Tuesday, Wednesday, Thursday, and Thursday evening, Nov. 8th, 9th, and 10th,) admission free.

The designs not included in the premium-list will be returned to the authors on their proper order, made to the Secretary of the Board, Mr. H. S. Weld, 41 Willow street, Brooklyn, after Thursday.

JAMES FREELAND,
President of the Board of Trustees.

Brooklyn, Nov. 7, 1859.

The Park Tabernacle.—Rev. Henry D. Northrop of New Haven, Ct, has accepted the call of the Park Congregational church, Brooklyn. On Friday evening, Mr. Northrop stated that, at the advice of his physician, he had determined on a trip to England and Scotland, to be absent five or six months, before his settlement. He had made arrangements to leave on the steam-ship Kangaroo, which would sail the next day at noon. He gave satisfactory reasons for the step, and regretted that he was not able to commence his labors immediately, but hoped to come back with renewed energy and strength. Speeches were made by Rev. C. D. Murry and others. Mr. E. D. Barker made, in behalf of the church and society, a present of a Bible, with an appropriate speech, to which Mr. Northrop made a fitting reply. It was noticed that the edges of the Bible were quite ragged in appearance, and upon examination the volume proved it to be filled with bank-notes, showing it "not only to be a heavenly, but an earthly treasure." Many of the members parted with him on board the ship the next day. He carries with him the best wishes of the church and society.

FEMALE PRISON RELIEF.

PREPARATIONS are now making for a Fair, for the benefit of the Women's Prison Association, and Isaac T. Hopper Home, whose first directress is Miss C. M. Sedgwick. It is to be held the second week in December.

Many who, but for this aid, would have returned to their former haunts, again sinned, and again been sent to prison, are now living reputably and laying up money; in one case wages have accumulated to $600.

Those who *really* believe that what is done to these poor outcasts is considered by their Master as done unto himself, will need no urging to support the feeble hands which, weary with ceaseless labor and small sympathy, sometimes fold themselves in discouragement. Any contributions for the Fair, in fancy or plain work, or money to purchase materials, will be gratefully received by any of the following ladies, or by the Matron, No. 191 Tenth avenue: Mrs. T C Doremus, East Twenty-first street; Mrs. J S Gibbons, 19 Lamartine place; Mrs. A. B Mead, 309 West Twenty-second street; Mrs. H. V. Poor, 81 St. Mark's place; Mrs. William Parsons, Flushing; Miss E. Manning, Clinton avenue, Brooklyn.

The Independent.

Special Contributors.

The following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEE

A FAMILIAR LECTURE

BY

Henry Ward Beecher.*

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he is as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household. Fear them not, therefore."—Matt. x. 24-26.

There is nothing more common than for the adherents of an eminent man to take upon themselves airs, and great self-consideration, on his account. We not unfrequently see men who think that because they belong to the party of an eminent man, something more is due to them than there otherwise would be. Nothing is more natural than that when we are following a leader in whom we have confidence, and who promises victory, we should resent, as something less than we had reason to expect, trials, thwartings, crossings, disappointments, defeats.

This was peculiarly the case with the apostles of Christ; because they had not only an exaggerated, but a false idea of that kingdom to which he was leading them. Their natures were so undeveloped that it was scarcely possible for them to understand more than the lowest forms of spiritual things. Any spiritual truth, before it could come within the range of their understanding, had to be clothed either in material forms or in such thought as was the lowest representation of the spiritual. Therefore, there was a constant contradiction, to them, in the pretensions of Christ, and in his actual experiences. In spite of all his instructions, and in spite of all his warnings, they were continually tempted to be contumelious, to overswell themselves, to take upon themselves airs, to be discouraged, and to resent troubles, impediments, and failures. He was not merely obliged to give them perpetual lessons of humility, but he often felt, as in this case, obliged to say to them, "You are not to expect any better lot than your master has. You are my disciples, and if I, that am the master and the teacher, suffer these things cheerfully and gladly, you ought also to suffer them cheerfully and gladly. If I am your lord, and you are my servants, is it reasonable that you should expect better treatment than I receive?"

This thought is repetitious. It runs all through the New Testament. You will find that in John it is iterated and reiterated three or four times. And, as if that were not enough, it is expressed in a different form by the writer of the Epistle to the Hebrews, as follows:

"Look unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

There is scarcely a situation or circumstance in life, in which we may not avail ourselves of this thought with profit. There is not one single trait of our dispositions to which it may not be applied advantageously. There is not one single point in our experience where it is not needful that we should employ it. We cannot have it too strongly impressed on our minds, that there is no reason why we should be better off than Christ, our Master, was.

One of the blessings attending the peculiar manner in which our Savior came into this world, was that he came "a man of sorrows and acquainted with grief;" that he was familiar with everything belonging to human life—its deprivations, its trials, its temptations, its persecutions. One of the felicities of the method of Christ's manifestation to the world, was that the vast mass of men, in some things,—nay, in almost everything,—needed just such consolation as is found in the example of the Lord Jesus Christ.

Let us, then, consider some few points touching this matter; and first, let us look at it in regard to our condition.

There are some men who complain of their condition in this world. They do not know why other men should have been born so much better off than they were. You shall hear them say that they were born under circumstances of great deprivation, that their early advantages were extremely few, that their parentage was very humble, and that they had no such start in life as other men have; and if they do not find fault with Providence, they certainly come very near to doing so, in their spirit and disposition. But is there any reason why you should have been born under better circumstances than your Master was? Can you find a human being on the face of the earth that was born lower down than Christ was? He had no father. His mother, without a city, without a house, with nothing but a stable, was almost an absolute outcast. And from that low point he began his life. Was there ever a man that was born lower than that—lower than our Savior was born? It pleased him, the Prince, the Crown of glory in heaven, to humble himself, and take upon himself the form of a servant; and being found in fashion as a man, he humbled himself unto death—even the ignominious death of the cross.

A great many men, whatever may have been their experience in life, are accustomed to complain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lamentations respecting their own troubles. But there is no man that is not born into a world of trouble; and no man has ever attained to anything like the full stature of manhood, who has not been ground, as it were, to powder, by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, but by stone and iron handling! And is there any man whose lot will at all compare with the lot which the Lord Jesus Christ endured when on earth? Can any man measure his experience in life by the experience which the Savior had in this world, and say, "I am worse off than my Redeemer was?" Are you more a man of sorrow than he was? Are you better acquainted with grief than he was? He came unto his own, and his own received him not. He came into the world, which he himself had made, and the world knew him not. Wherever he went he found himself a perpetual offense to men, and when some, in moments of enthusiasm, proposed to become his disciples, he declared, in revealing to them what they would have to endure if they followed him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Is any man poorer than that? Is any man more unfortunate than that?

There are a great many that are specially conversant with poverty, who think it is a grievous thing to be poor; and there are a great many that think they are willing to be poor, who show by the complaints which they make about their own poverty, and by their sneering remarks about persons who are rich—by their flingings out about the houses and clothes of rich people—that they themselves, if they were rich, would be as proud and overbearing as any rich people are. When you see a poor man that is envious, you may be sure that if he were a rich man he would be contemptuous and overbearing. A great many people feel as though poverty was their peculiar affliction. But is there any man that is poorer than Christ was? When your loaf fails you, when your hearth grows cold for the want of fuel, when your apartments are poor and small, when you are compelled by your straitened circumstances to submit to the cruel treatment of hard-hearted, selfish men—then is there no consolation in this thought, "The Master was poorer than I am?"

Who of you, I should like to know, is obliged to subsist upon the charity of poor women? But our Savior was. He was supported by two or three warm hearted women, during a period of his life. And during most of his existence on earth he depended for the supply of his bodily necessities upon the voluntary contributions of those among whom he walked. And where is there a poor man who cannot look up and comfort himself with this thought: "If I am straitened in my circumstances, so was my Master; and as he was, I am glad to be?"

You can, if you choose, look upon poverty, upon deprivation, upon want, in such a way as to make yourself and your fellow-men about you uncomfortable; but how much wiser would it be for you always to carry about you the thought of the Lord Jesus Christ, and say, in all your disadvantages and rough usage in life, "I am better off than Christ was. I that deserve nothing but punishment; I that have no claims to these bounties and enjoyments which I covet; I that am selfish, and proud, and sinful—I am better off than my Master was, who was the Lord of glory, without sin, or spot, or blame."

Men are very apt to resent the mistreatments which they receive from their fellow-men. It is very hard for us to bear affronts and wrongs upon ourselves, without some outward expression of resentment. And if, when affronts and wrongs are heaped upon us, we are enabled, by some good habit, to restrain an outward expression of resentment, it is very hard for us to carry our inward thoughts in a Christian way in respect to these things. When a man slanders you; when a man takes advantage of you; when a man treads you down, as it were, under his feet; when a man misrepresents your motives; when a man is, at every corner, your stumbling-block and your hindrance—then it is very hard for you to cherish toward him a gentle, forgiving spirit. How often do we get across each other's path in life! And when we do this, we see how hard the human heart is on the human heart. Powder does not go off so quick as the human heart; and it is not so powerful in its explosions, either!

Now why should we be exempt from these infelicities of life? Was there one thing that could try the heart of man, that was not put upon Christ? Does he not say to us, "Ye have not yet resisted unto blood, striving against sin: I did resist unto blood—that is, I shed my blood!" Was there any misconstruction that could be put upon a man, that was not put upon our Master? He was called the devil; and when he did the most astonishing things, by a miraculous power, they were said by his enemies to be done by the power of the devil. He was declared to be a gluttonous man and a drunkard. God in Christ was slandered as a glutton and a drunkard; and for no other reason than that he refused to be an ascetic, and went into life, and participated in the innocent festivities of the social board. There was scarcely one contumelious epithet which could be applied to a man, that was not applied to him. Whatever there was that was tormenting in pride—that he received; whatever there was that was nettlesome in selfishness—that was brought to bear upon him; whatever there was that was vexatious in misconstruction—that he was obliged to endure. And besides all this, he was obliged to dwell with rude, stupid, earthy natures.

Nothing that you will ever have done or said to you, in the ordinary course of life, can at all compare with what Christ had done and said to him when he was among men. And why, I ask, should you complain of an experience such as he went through without complaining. He answered never a word again. He did not return railing for railing. There was no revenge in his heart. No anger and no bitterness flashed from his lip or eye. He was gentle, forgiving, and kind. He did not seem to think it was a hard matter for him to bear these things for you; and is it a hard matter for you, with his example before you, to bear them for yourselves?

But again: Why should any man suppose himself to be too good to do what Christ did. He did not feel that he was mis-spending his life, when he carried his power in subservience for the benefit of mankind. He lived to do good. It is declared of him, "He went about doing good." To do good was the flow and habit of his whole life. All the power that was in his soul, all the outgushing of his spirit, was not for himself. He said, "I do not my own will: to do the will of my Father is my meat and my drink." As bread, and meat, and nourishing fluids, resupply the waste of muscle and bone in a man's body, and fill up the measure of his physical strength; so doing the will of God, toward God and toward man, filled up the measure of Christ's inward strength, and resupplied the waste of his life. It was his joy and his blessedness to carry himself as he did. Because he was a better thinker than others, he did not arrogate to himself authority over them. Because he had a deeper heart than others, he did not separate himself from them. Because he had in him all the stores of science, and philosophy, and spiritual insight, he did not think it needful that he should call men vulgar, and proudly shun them. He continually laid down his life, before he died, for men. He was the *Way*, literally; and men seemed to walk on him. He put his life, as it were, under their feet, and carried them. Now, why should we think it hard to do that which Christ cheerfully and gladly did for us? Shall the disciple be greater than his master, and the servant greater than his lord?

But again! We feel ourselves, oftentimes, annoyed and vexed with the dealings of God's providence with us. It is very hard for a man to yield up his property which he has been slowly and laboriously amassing. God gave it to him, and withdraws it from him. The giving and the taking are for the man's good. Christ could say, "Not my will, but thine be done." When his grief was at the extremity, and it seemed that he was almost overborne by it, and he could take no more, and he prayed for release, he prayed still, "Not my will, but thine be done." Now what are we that we should set ourselves against any dealing that it may please our blessed Father to visit upon us? Suppose our expectations *are* all unrealized; suppose our life *does* seem well-nigh to be wiped out, like the track of a caravan on the desert; suppose our cherished hopes *are* all crumbled and shriveled, like paper in the flame, and destroyed—what then? A man's life does not, and cannot, stand in this or that thing which is external to himself: a man's life stands in his inward character. Whether he has honor, more or less, does not make him more or less. And if it pleases God to change the courses of men's lives, what are they, that they should not accept at his hands, without repining, the same treatment which Christ received, and to which he willingly, rejoicingly, submitted. Has God taken from you those whom you love? Has he called you to lay down, not your burden—yes, your heart-burden—that burden which makes your heart strong, by as much as it carries it? Has he taken the lamp out of your house? Has he taken the delight out of your days? Has he taken the satisfaction out of your years? What then? Are you too good to suffer? Have you a warrant which would clear you from the experience which has belonged to all men that have lived since the first birth on earth, and which will belong to all men that will live hereafter. Christ was a man of sorrows, and was continually acquainted with grief—he was the great Sufferer; and can you stand and look upon him and say, "I do not deserve to suffer, and I ought not thus to be grieved and disappointed?" The servant ought not to want to be more than his lord. And if Christ suffered, blessed are we if we suffer with him; for if we suffer with him, we shall reign with him.

It is oftentimes the case that we find that our lot in life is peculiarly hard on account of the duties we have to perform. Sometimes it seems as though the rearing of our children is more than we know how to bear up under. When we think of the peculiarities of their disposition, the difficulties of their management, and our own peculiar allotments in life with reference to them, we feel, "Ah! no person ever had such trouble with their children as I have with mine." Does not Christ have to bear as much with his grown-up children, as you have to bear with your undeveloped children? There never was such a family borne on the heart of a man, as our Savior bore on his heart, when he was in this world, and as he bears on his heart still. His arms were and are stretched around the world like an equator. He was and is a man of sorrow; and he was and is acquainted with grief, for our sake. And are we better than he, that we should claim exemption from these things, and shrink from them?

We are sometimes, too, vexed and discouraged when we try to do right, and to be good, because our inward experience is not satisfactory—because we do not enjoy that peace which we desire, and which other men seem to enjoy. I have sometimes practiced rifle-shooting—not at men, but at targets and trees—a very innocent recreation—and I have noticed one thing in connection with it, and that was, that the pleasure derived from it was oftentimes very nearly outweighed by the vexation caused by poor shooting. When the mark seemed within easy reach, and others firing at it centered it at almost every shot, I fired out of range in a hundred ways. I fired wide, first on this side, then on that, then under and then over; and practice did not seem to make the matter much better. My eyes were too big, my hand was all tremulous, and the bullet would not go for me as it would for other people.

And this is not unlike practicing for righteousness. We are firing at a mark which our conscience has set up, and we fail to reach it. We mean to be good, but we are continually discovering faults in ourselves. We try to be tranquil, but we find ourselves ruffled all the time, like a lake in a November gale; and we say, "What is this eternal three—this perpetual vexation? Why cannot a man anchor himself, and have peace? Why are we obliged to be so thwarted in whatever we undertake? When now, at last, we want to be good, why need we be so vexed?"

Christ, we read, was in all points tempted like as we are, yet without sin. Where can you lay your finger upon a single instance in which Christ acted as though he was proud? And yet, you never had a temptation to make you proud, that was at all to be compared with the temptations to pride which were brought to bear upon Christ. Where can you lay your finger upon a single instance in which Christ seemed to savor of selfishness? And yet, you have never had sudden flaming motives to selfishness that were at all to be compared with those which Christ had. Where can you lay your finger upon a single instance where Christ gave vent to venom, or invective, or ill-temper? And yet, you have never had provocatives to these things which were at all to be compared with those which Christ had. He was *in all points* tempted like as we are. That is, in all his faculties, in his reason, in his moral sentiments, in his affections, in his passions, in everything that belongs to a spirit encased in a mortal body, he felt the pressure of temptation. And yet, not in one single instance did he sin. Now shall Christ be humble, and his disciples not? Shall he be visited with suggestions of evil from the adversary, and we count ourselves too good to be visited with any such suggestions?

But, oftentimes it happens that Christians, when they are so tried, and they resort in faith to prayer and the Word of God, feel very much cast down because they can get no consolation therefrom. When, in times of distress and temptation, they go to God for help, and his face is hidden from them, and they receive no reply to their prayer, they seem to themselves to be forgotten and forsaken—and that is the hardest of all for them to bear. And yet, when our Savior bowed in Gethsemane, he, too, seemed to himself to be forgotten and forsaken of his Father; and when, after having been carried through the mockery of a trial, he was lifted up immortally upon the cross, his very expiring anguish was this: "My God, my God, why hast thou forsaken me?" In that extremity of our Savior's life, God hid his face from him. And shall our Master bear the hidings of God's face, and we his servants be unwilling to bear our part of such experiences.

I will go no further in this direction. An application of this teaching every child can make for himself. I have heard of men carrying charms or amulets as remedies or protectives against evils or mischief. Here is a charm or amulet which, if you will take it and wear it, will be an exorcism against evil, and against all the annoyances of human life. Think of Christ, and measure your experiences by his; and when you begin to feel that your lot is trying and burdensome, say, instantly, to yourself, "Am I better than my Master? And was not his lot, when he was on the earth, more trying and more burdensome than mine?" In respect to everything which affects your happiness and comfort in this world—your surroundings, your companionships, your prospects, and your vexations and annoyances—look away to Jesus, and measure your life by his earthly life. Think what he was in his estate here below. Think how much better off you are, for the most part, than he was. Think how many more mercies you enjoy than he enjoyed. Think how much he suffered for us. Think what a legacy he has left us as the fruit of his sufferings.

We transcend him in the abundance of the blessings we receive; and how ashamed ought we to be of that effiminacy which makes us unwilling to suffer the least things with him—yea, *for* him; for remember that when we suffer for Christ, we do not merely suffer in our experience on account of our faith in him. Whenever we take anything which is to us a trial or a burden and say, "Now for Christ's sake I will bear this," then we are suffering for Christ. The thing to be borne may be the loss of property, or the loss of reputation, or the loss of children, or unkind treatment from harsh and selfish natures, and if you bear it for Christ's sake, you are suffering for him. And the declaration of Scripture is, that if you suffer for him, you are brought into the most intimate fellowship with him.

When you are like Christ, you will bear all these scourgings, and temptations, and inconveniences of life, with patience and gladness. Then in accordance with the Divine injunction, you will count it all a joy when you fall into divers temptations; and you can say, with the apostle, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." When you have arrived at this state, you will have arrived at the climax of human experience. We are to go beyond the stoic, who bears troubles without complaint from a mere sense of duty. We are to come into such a state that we shall be able, through Divine grace, to take pleasure in our allotments in life, whatever they may be, as a part of God's will toward us; so that standing in the midst of things that make other men weep, we can look upon them rejoicingly. To do these things, is to suffer with Christ; and we have the promise that if we so suffer with him, we shall be especially united to him in his glory in the world to come.

Let me close by reading again the passage from which I have been speaking;

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household. Fear them not, therefore."

* Delivered in the Lecture-room of Plymouth church, Brooklyn, Wednesday evening, Nov. 2, 1859. Reported for *The Independent* by T. J. Ellinwood.

WESTERN COLLEGE SOCIETY.

This Society, Messrs. Editors, ought to be better known. Nothing can be more interesting than its object, to the present and coming generations. Its appeal is to the intelligent and right-minded among us who care for the sons and daughters of our goodly land, and who properly appreciate the importance of well-adjusted foundations and fixtures of Christian education. Such are many of your very numerous readers. To such I would offer a word of solicitation and encouragement; and, knowing the interest you have ever felt and expressed on this subject, I presume on your readiness to admit a voluntary and friendly statement of facts.

The sixteenth anniversary was held in the city of Albany, October 26th, and was an occasion of unusual interest. The Directors were two days in session, during which the annual report was read and adopted, and several topics of profound importance relating to the principles of the Society were taken up and ably discussed. The report itself, by the Secretary, Rev. Theron Baldwin, was prepared with his accustomed labor and research, and is perhaps the most comprehensive and far-reaching of the series of able reports embraced in the permanent documents of the Society. It reviews the history of the discovery, the colonization, and the development of this country, showing three successive periods, each of which has its peculiar characteristics; and marks the wisdom of God in preparing the way for the occupancy of an immense territory, and for advancing the nation to its present and prospective greatness. In respect to the settlement of territory, it is argued that we are now at the last great stage of development, and that the present age presents peculiar demands for the laying of foundations, deep and broad, on which to build, in coming ages, appropriate institutions of learning and religion.

A rapid sketch was also given of the origin and progress of the Society. Born of the exigencies of five Western Institutions in 1843, it was the offspring of a common and deeply-felt necessity. The institutions referred to had been recently commenced in years of prosperity. But the pecuniary revulsion of 1837 had thrown them into embarrassment, and their continued existence depended on a combined effort to sustain them, when this Society was organized for the purpose, affording the necessary aid. At that time the nominal capital of the five institutions was about $400,000, including buildings and property of every description. But they were much in debt, and had they been forced to liquidation, most of them would have been insolvent. Under the fostering care of the Society, three of the number have already ceased to require further aid from their Eastern friends, and only about $12,000 is now needed to place the other two in a similar position. This done, the aggregate capital of the five institutions, above all their indebtedness, would be not less than $600,000. Four other institutions east of the Mississippi have been since received as beneficiaries. Two of these have also been raised above the need of further aid; and some $20,000 would complete the work for the whole nine east of the Father of Waters, leaving them with an aggregate educational capital of $1,250,000.

In addition to the foregoing, *seven* colleges west of the Mississippi have been aided, and six are now receiving aid, including one in California and one in Oregon. These institutions have been selected for the aid of the Society with great care and discrimination, and only after ample inquiry both in respect to their necessities and their prospects. Most of them are important institutions, at central points of influence in great and growing states, where the fields of their present and prospective usefulness are immense.

So many, and such institutions, planted in *nine* of the great states and territories of the West, strengthened in their infancy, and nursed to maturity while the dew of their youth is upon them, will be an achievement to justify vast expenditures of toil and money. They will constitute a sisterhood of *Alma Maters*, whose jewels shall be multiplied to countless numbers, and whose co-operative agencies and influences will rise to grandeur unutterable in the future. Revivals of religion in these colleges, which have already resulted in the "hopeful conversion of not far from one thousand young men," afford some cheering indication of what may be expected from their religious influence in the ages to come. It is painful to speak of money needed, and yet not immediately forthcoming, for the accomplishment of such results, to say nothing of the work yet to be done, and which ought not to be long delayed, in other states, rising and yet to rise, on our immense Western domain. The supplies of the Society have come in tardily, and in inadequate amounts. Its friends are not sufficiently awake to the importance of its object. A great work, however, is already accomplished, and its prospects are full of encouragement. The amount contributed directly to this object, in sixteen years, by the Eastern and Middle states, is not less than $350,000, and this has been so conditioned that it has called forth a still larger amount from the West, making an aggregate of contributions to the cause of Western collegial education of more than $750,000, which may be traced directly to the agencies and influence of this Society.

The direct receipts of the last year were some $15,000. But this comparatively small amount was so applied, and at such points, as to impart true grandeur to the operations of the Society.

The yearly expenses of conducting the work have been proportionately large. But, all told, they fall below those of many a first-class city church. The Directors have given special attention to this subject. It has been their aim to reduce the working force of the Society to the lowest practicable point; and they cannot doubt that the greatness of the results and the importance of the object, fully justify this necessary expenditure of means to enlist the friends of Christian learning in an enterprise so urgently demanded at the present time. Colleges must be established in some proportion to the planting of churches, or the Home Missionary work will in a measure fail of its end; while the great work of the church universal, in spreading the Gospel to all lands, cannot go forward without them.

Perhaps the most interesting of the topics of discussion at the sessions of the Board, were called up on the question of the adoption of an "*Address on the Mutual Co-operation of Different Denominations in the Support of Christian Colleges.*" This address, prepared by Rev. Dr. Peters, as chairman of a "Committee of Ten," was presented a year ago, and printed; but for prudential reasons, its adoption was postponed for further deliberation and correspondence. It was now subjected to a searching and able discussion, Rev. Drs. Goodrich, Stearns, Patton, Cleaveland, Palmer, and Judd, and Rev. Messrs. Spaulding, Seelye, and Crowell, and H. White, Esq., taking part in the debate. The principles of the address were generally and warmly approved, two members only questioning the expediency of its publication. It was finally adopted with no dissenting voice. All the discussions of the Directors were conducted, as usual, with excellent spirit, and with a dignity and clearness of expression befitting the importance of the great interests concerned, and the character of the men who have them in charge.

The public exercises of the occasion were held on two successive evenings, in Rev. Dr. Palmer's church. The first was occupied with the annual sermon by Rev. Dr. Stearns of Newark, from Acts vii. 22: "Moses was learned in all the wisdom of the Egyptians." Its theme was *liberal education*—in distinction from all other sorts of education—why the church needs it, for a portion at least of her members, and on whom she must depend to afford the requisite facilities. Beautifully appropriate, and in the true spirit of the Society, was this able and instructive discourse, a copy of which has been asked for publication. The second evening was the anniversary proper, and was attended with special interest, Rev. Dr. Peters presiding. After an abstract of the Report by the Secretary, and a few remarks by Rev. Dr. Patton, addresses were made by Rev. J. M. Manning of Boston, and Rev. Mr. Bell of California. The former, ornate and tasteful in style, was a persuasive and searching appeal to men of wealth to immortalize their names and influence by generous gifts to the institutions of Christian learning. It was one of those rare productions of human genius, whose thoughts, at once profound and practical, like clusters of ripe fruit, are worthy to be garnered for reflection. The latter, bold and somewhat imaginative, had to do with the great things of the land of gold, its central position between the old world and the new, the dreadful hazards to which it is now exposed, and the moral grandeur of its destiny, in a stirring appeal on behalf of the College of California. These admirable addresses will be published with the Report. On the whole, this may be regarded as one of the best and most hopeful of our anniversaries.

A Director.

CHURCH-EXTENSION.

How Harmony can be Restored between Congregationalists and N.-S. Presbyterians in the Work of Home Missions.

It is a rule in medical practice, first to find out the *cause* of disease and then seek its removal by an appropriate treatment, which, if successful, will restore the patient to health. This rule in medical diagnosis is no less essential in the treatment of all the moral diseases which human society "is heir to," and it has this advantage over diseases of the "flesh," in that there is no cause of disease, however deeply seated, chronic, or of long standing, which is beyond the reach of proper remedies. This is proved by the whole history of the contest between right and wrong, good and evil, sin and holiness, from Adam to the present day, while the history of the healing art, which is but a contest between physical health and disease, equally proves that there are some causes of disease which cannot be removed by the most skillful practice, but must continue their devouring hold upon our frail tabernacles till death shall come to lay them in the dust.

Now to drop the figurative style, but not the sentiment of our language, we come to the subject of the unhappy difficulties which have arisen between Congregationalists and N.-S. Presbyterians, respecting co-operation in the American Home Missionary Society. We have first and last written much on this subject, and perhaps our readers have had enough of it, but such has been and still is our interest in the welfare of the great work of evangelizing our nation, whose interests are now seriously threatened by the difficulties referred to, that we cannot refrain from occasionally using our humble endeavors to allay the troubled waters and restore health to our Zion. Were the influence of this journal confined to our New Hampshire readers, we should have much less reason for occupying its columns with our own views of the merits of this controversy, for probably not one in five in the churches, except the ministers, understand it, or have interest enough in it to try to understand it; but as our paper goes beyond our narrow limits, and casts its mite of influence upon every great question affecting the interests of the Redeemer's kingdom in our land, we feel justified in what we have already said, and in what we may say in future in support of what we conceive to be right, true, and Christian in relation to the co-operation question.

What then is the real cause of the irritation between the two denominations in the Home Missionary work? We hesitate not to say, what we have often said before, It is the setting up of a system of Home Missionary operation by our Presbyterian brethren, called the "Committee of Church-Extension," which, from its very nature, is a violation, on their part, of the understanding, not to say the compact, entered into by the denominations who formed the American Home Missionary Society. We know that the General Assembly and its leading men and organs, have strenuously denied this charge, but until they can show that there is no denominational design in establishing that Committee of Church-Extension, the charge must hold good. The American Home Missionary Society is an institution for the purpose of evangelizing our land, especially the West, leaving the polity of the churches it may form, and then to turn them over, if need be, to the Home Missionary Society, to be sustained by the common fund contributed for undenominational and catholic purposes. We know, also, that our Presbyterian brethren contend that the Church-Extension Committee was established to do a work supplementary to the work of the Society; a work which that Society cannot do, and that it was designed to act in harmony with the Society, and thus increase the general amount of Home Missionary efficiency; but they never have proved that the Society is incompetent to do all the Home Missionary work that needs to be done. It is true that it cannot engage in the work of sectarian Home Missions, and as the Church-Extension Committee is doing a sectarian work, it is of course doing a work which the Society cannot do.

The Church-Extension scheme has now become virtually a Board of Home Missions, under the care of the General Assembly, with unlimited powers, occupying the whole of the country where the New-School Church exists, and its great object is to establish Presbyterian churches "in advance of all others," looking to the common fund of the Home Missionary Society for aid in supporting those churches, yet subsidizing to a greater or less extent the Home Missionary contributions on its field to its own purposes. It was in its beginning the same in principle, viz.: a denominational and sectarian device, and its design was the same with its originators, though not so understood by a large portion of the Presbyterian Church. To hope for a happy adjustment of the whole subject of controversy between the denominations, and that they will hereafter co-operate in the Home Missionary work as formerly, while the Church Extension Committee shall continue to prosecute its labors, is to hope against hope. We come then to the only way of settling the difficulty, which is to remove the cause by abolishing that committee and returning to the old system of co-operation. This our Presbyterian brethren must do or withdraw from the compact.—Congregationalists are satisfied with the American Home Missionary Society. They, as a body, approve of the position it has taken in regard to the Alton Presbytery, because they believe it to be such as the principles of its organization require it to take. They have, therefore, no occasion to leave the Society, and will not do it. They have no wish to dissolve the compact between them and their Presbyterian brethren in the Society. The Presbyterians are the complainers of the Society, not the Congregationalists, and they are the party to secede, if either must. That they will abandon their Church-Extension Scheme for the sake of union and peace, is not probable, so long as the masses of their people are led by a few men who are intensely devoted to ecclesiasticism and hostile to all voluntary associations. It is believed that there are many in that Church who have no sympathy with the doings of the Assembly and of the Alton Presbytery, and who will not leave the Society at the dictation of their rulers. As a specimen of the views and feelings which we suppose exist, to some extent, among intelligent Presbyterians, we refer our readers to the letter of A. W. Corey, on our first page. Mr Corey is an elder in one of the churches connected with the Alton Presbytery. —*Cong. Journal.*

JOHN BROWN'S CLOSING SPEECH.

The trial of John Brown at Charlestown, Va., was brought to a close on Wednesday by the passing of the final sentence. The speech of the prisoner was one of the most remarkable specimens of eloquence on such an occasion that we have on record, and will greatly increase the public sympathy in the fate of this heroic but misguided old man.

Charlestown, Va., Nov. 2d.

Brown was brought in, and the Court-House was immediately thronged.

The Court gave his decision on the motion for an arrest of judgment, overruling the objections made. In the objection that treason cannot be committed against a state, he ruled that wherever allegiance is due, treason may be committed. Most of the states have passed laws against treason. The objections as to the form of the verdict rendered, the Court also regarded as insufficient.

The clerk then asked Mr. Brown whether he had anything to say why sentence should not be pronounced upon him.

Mr. Brown immediately rose, and in a clear, distinct voice said:

"I have, may it please the Court, a few words to say. In the first place, I deny everything but what I have all along admitted, of a design on my part to free slaves. I intended certainly to have made a clean thing of that matter, as I did last winter when I went into Missouri, and there took slaves without the snapping of a gun on either side, moving them through the country, and finally leaving them in Canada. I designed to have done the same thing again on a larger scale. That was all I intended. I never did intend murder or treason, or the destruction of property, or to excite or incite slaves to rebellion or to make insurrection. I have another objection, and that is, that it is unjust that I should suffer such a penalty, had I interfered in the manner which I admit, and which I admit has been fairly proved, for I admire the truthfulness and candor of the greater portion of the witnesses who have testified in this case. Had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends, either father, mother, brother, sister, wife, or children, or any of that class, and suffered and sacrificed what I have in this interference, it would have been all right; every man in this court would have deemed it an act worthy of reward rather than punishment. This Court acknowledge, too, as I suppose, the validity of the law of God.

"I see a book kissed which I suppose to be the Bible, or at least the New Testament, which teaches me that all things whatsoever I would that men should do to me, I should do even so to them. It teaches me, further, to remember them that are in bonds as bound with them. I endeavored to act up to that instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done, as I have always freely admitted I have done, in behalf of his despised poor, no wrong, but right. Now if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children, and with the blood of millions in this slave country, whose rights are disregarded by wicked, cruel, and unjust enactments, I say let it be done.

"Let me say one word further. I feel entirely satisfied with the treatment I have received on my trial; considering all the circumstances, it has been more generous than I expected. But I feel no consciousness of guilt. I have stated from the first what was my intention, and what was not. I never had any design against the liberty of any person, nor any disposition to commit treason or excite slaves to rebel, or make any general insurrection. I never encouraged any man to do so, but always discouraged any idea of that kind. Let me say also in regard to the statements made by some of those who were connected with me. I fear it has been stated by some of them that I have induced them to join me, but the contrary is true. I do not say this to injure them, but as regretting their weakness. Not one but joined me of his own accord, and the greater part at their own expense. A number of them I never saw, and never had a word of conversation with, till the day they came to me, and that was for the purpose I have stated. Now, I have done."

While Brown was speaking perfect quietness prevailed, and when he had finished the judge proceeded to pronounce sentence upon him. After a few primary remarks, he said that no reasonable doubt could exist of the guilt of the prisoner, and sentenced him to be hung in public on Friday, the 2d of December next.

Mr. Brown received his sentence with composure.

The only demonstration made was by the clapping of the hands of one man in the crowd, who is not a resident of Jefferson county. This was promptly suppressed, and much regret is expressed by the citizens at its occurrence.

The Hymns of the Church.—It is quite apparent, from the proceedings of the Convention at Richmond, that there is a disposition to add a number of hymns to the collection at present appended to the Book of Common Prayer, a resolution having passed the Convention on Thursday last in favor of a Joint Committee to report at the next General Convention whether any improvement can be introduced into the present collection. We have before us a volume consisting of four hundred and twenty-eight hymns, entitled: "A Collection of Hymns compiled by Members of the Protestant Episcopal Church: Supplemental to the Hymns set forth by the General Convention of said Church." It is printed for private circulation, and Rt. Rev. Bishop Burgess of Maine; Rev. Dr. Muhlenberg of New York; Rev. Dr. Howe of Pennsylvania; Rev. Dr. Coxe of Maryland; and Professor Wharton of Kenyon College, are responsible for the execution of the work. It is gathered from all sources. Forty-three hymns are taken from Watts; forty-two from Wesley; seventeen from Doddridge; seventeen from Newton; ten from Cowper; five from Logan; five also from Toplady; six from Mrs Steele; thirty-six from Montgomery; sixteen from Bishop Heber; four from Milman; two from Grant; nine from Keble; nine from Lyte; five from Croswell; three from Bryedges; four from Kelly; three from Bonar; two from Conder; two from Edmeston; two from Bishop Doane; three from Baptist Noel; two from Bowring, and many bearing names less known. Five Moravian Hymns, forty recent translations of Latin Hymns, and sixteen from the German, make up the collection. They are arranged under the same order as our present hymns.—*Churchman.*

Religious Intelligence.

CONGREGATIONAL.

RHODE ISLAND—**Providence**—The High-st. church, Providence, (late Mr Wolcott's,) have made a unanimous call to Rev L Whiting, late of Portsmouth, N. H., to become their pastor. Mr. W. removed to Brooklyn some months ago, at the call of a new Presbyterian church, but has found cause to withdraw his acceptance of that call, and now returns to New England.

MASSACHUSETTS—**Westfield**—Both the Congregational churches in Westfield, Mass., are preparing to build houses of worship next year. The Second church has the amount, (of the intended cost of the house,) $13,000, already subscribed. This church, organized three and a half years since, with sixty members, has now 200, and a congregation which is not exceeded in size by more than one, and probably by none in the county.—*Cong.*

Harvard College—The report of the Boston North Baptist Association, presented at the anniversaries of that denomination, held in Springfield last week, stated that "a majority of the present Freshmen Class in Harvard College are from Trinitarian families, and of evangelical tendencies." The opinion was also expressed that within a few years there has been a marked change toward evangelical belief among the students.

Hopkinton—The Congregationalist society of Hopkinton, Mass., having been repairing their church the past season, by invitation of the Methodists, have united with them in public worship—Rev Messrs. Marcy and Webster, the two pastors, occupying the pulpit alternately. Both congregations are pleased with the arrangement, and if the house was only large enough would be in no hurry to separate.

Shelburne—Ira Ames of Shelburne Falls, recently deceased, made the following bequests to benevolent societies: To the A. B. C. F. M. $4,000; to the Home Mission Society $4,000; to the American Tract Society at Boston $1,000; to the American Bible Society $1,000; to the American and Foreign Christian Union $500; and to the Doctrinal Tract and Book Society (Congregational Board of Publication) $500; and the following to this village: $500 for a pastor's library; $5,000 for a village library; $5,000 for the Congregational church; and $18,000 as a permanent fund, the income to be devoted to the support of a first class academy at Shelburne Falls. His property amounted to $50,000, and he left no widow or children.

Ancient Church Destroyed—We regret to report the destruction by fire of the ancient church belonging to the Trinitarian Congregational parish in Lincoln, Mass. The edifice was erected in 1755, and was remodeled and modernized some fifteen years since. The choir were practicing in the church last evening, and about nine o'clock they discovered the horse-sheds which surrounded the building to be on fire. It was impossible to arrest the progress of the flames until all the sheds and the venerable church were consumed. These buildings were situated upon "Lincoln Hill," and the fire was seen at a great distance. Engines came from Lexington, Waltham, and Watertown, but their services were of no avail to stay the conflagration. The fire is attributed to an incendiary. The Town Hall and the Unitarian church were in some danger, but were fortunately saved. The building destroyed was one of the last of the churches in Middlesex county erected before the Revolution. Its tall spire has been a noted landmark for more than a century.

CONNECTICUT.—Rev. Dr. Vermilye of the East Windsor School, and Rev. Mr Hazen of the Bombay Mission, are addressing various auxiliaries of the American Board in Connecticut, with good effect. A Missionary Convention was held at Rockville, Ct., November 3d and 4th. Those from abroad were entertained gratuitously, and there was a very interesting gathering.

Rocky Hill.—Mr. George M. Smith was ordained, on the 19th of October, pastor of the church in Rocky Hill. The Scriptures were read by Mr Colton of Wethersfield; the Sermon preached by Dr Bacon of New Haven; the Ordaining Prayer offered by Dr. Hawes of Hartford; the Charge given by Mr Rockwood of Rocky Hill, late pastor of the church, and now agent of the New York Tract Society; the Right Hand by Mr. Learned of Berlin; and Prayer offered by Mr. Talcott of Portland. Mr. Smith is a native of Ayrshire, Scotland, and was educated for the ministry there, and admitted as a candidate for ordination. Since his arrival in this country he has attended lectures in the Yale Divinity School, and been approved as a candidate by the New Haven Central Association.

**Eccl

The Seminary —The Chicago Theological Seminary opened its second year on the first Wednesday of October Professors Haven, Bartlett, and Fisk are at their respective posts. There are now present twenty-four students; two in the senior class, and the remainder about equally divided between the junior and middle classes Two more are expected, and perhaps the whole number may come up to that of last year—twenty-eight There are more here now than we had expected; it was natural that, as the opening of the Seminary had been postponed two years, there should have been an accumulation of students for the first year, but the appearance of a nearly equal number in the second year, shows that the churches have the material for the supply of their own ministry, and that God is inclining a goodly number to seek the sacred office. The trustees have we think wisely, determined not to embarrass their finances by proceeding immediately with expensive buildings, but have provided a temporary building upon their own land, fronting Union Park, sufficient for lecture-rooms, library, and a chapel, in which the Professors will for a time maintain public worship The building will be completed in a few days; meanwhile the rooms of the First Congregational church are occupied as last year. And now that so good a company of students is gathered, will not the churches see that they are amply supported? Nearly all of them will need aid.—*Cong. Herald.*

WISCONSIN—**The General Convention** —We copy from *The Congregational Herald* a few additional particulars concerning the late meeting at Janesville:

THE CONGREGATIONAL UNION

A plan was adopted for co-operating with the Congregational Union in the matter of church-building A central committee of five was appointed to receive funds, indorse applications, and to have a general oversight of the business of church-erection for the Convention; also local committees to secure, as far as possible, collections from all the churches. The plan also contemplates aiding feeble Presbyterian churches in our connection that need assistance in building for themselves houses of worship, consistently with the rules of the Union.

HOME MISSIONS.

The following resolutions in regard to the Home Mission Society were adopted:

Resolved, 1. That the A. H. M. Society is entitled to our most sincere gratitude for the liberal aid extended to our churches, and to our fullest confidence in the wisdom and fidelity of its administration; and we earnestly recommend that Society to the more liberal contributions and fervent prayers of our churches.

Resolved, 2. That we cordially approve of the principle adopted by the Executive Committee of the A. H. M. Society, as the basis of their action in disbursing its funds, to withhold aid from feeble churches connected with those ecclesiastical bodies whose Home Missionary collections are mainly appropriated to exclusively denominational purposes. This principle we regard as strictly equitable ground of action for them.

Resolved, 3. That the Convention take pleasure in expressing their unabated confidence in the fidelity and entire impartiality of the agents of the Society employed within our bounds.

This Convention is in full and hearty sympathy with the A. H. M. Society. Our churches have, during the last nine years, received over $92 000 from its funds, while we have contributed only about $9,200, or ten per cent of the amount received. Rev. D. Clary and Rev J. C. Sherwin, agents of the Society, and other brethren of the Convention, at a Home Missionary meeting held Thursday evening, presented many interesting facts and reminiscences relative to the great and good work which God has wrought among us through that Society during the last twenty years. For a less sum than would suffice even to build and equip a very few miles of railroad, have more than one hundred and forty churches been gathered and sustained, and thousands of souls had the Gospel preached to them. We desire to have those friends of Christ at the East, who have aided us so largely, understand that their benefactions have not been thrown away, and that we remember and thank God for the aid they have rendered us, and that it is our purpose to give more and receive less as we shall be able The second resolution, above, indicates the views and feelings of this body in regard to the opposition now made to the Executive Committee of the Society This opposition we consider most unjust, because made against truth and right And lest it should be believed, because so confidently stated, that there is partiality shown to Convention churches in distributing the funds of the Society, it ought to be known that while Convention churches have for the last nine years contributed about ten per cent of their people's, Presbyterian churches during this time have contributed only about four per cent.—receiving about $20,000, and giving about $800, and that of this amount the First Presbyterian church of Milwaukee—the only strong church belonging to the N -S. General Assembly in this state—has contributed only a little over $20 Convention cordially approves of the doctrine, "Co-operation in giving as well as receiving"

STATISTICS.

There are 7 District Conventions; 135 ministers, of whom 28 are pastors, 81 stated supplies, 126 without *ministerial charge*; 167 churches, of which 143 are Congregational, and 24 Presbyterian; 1,080 additions of which 522 have been by profession, and 558 by letter; 688 have died, been dismissed, and excluded; 392 total gain; 8 667 present number of members; 559 infant baptisms are reported, and 157 adult baptisms; 21,070 stated hearers; 10 786 in Sabbath-schools; 23 students for the ministry; $9,714 09 benevolent contributions. Reports have been received from all the churches but seven.

Hudson —Rev. C. H Marshall was installed over the First Congregational church and society of Hudson, Wis., on the 6th of Oct., 1859, by an ecclesiastical council called for that purpose.

The public exercises were: Invocation and Reading the Scriptures by Rev. R. S. Fiske of the Plymouth church, St. Paul; Sermon by Rev. I. P. Langworthy, Corresponding Secretary of the A. C. Union; Confirming Prayer by Rev W. R. Stevens of River Falls; Charge to the Pastor by Rev. C Secombe of St. Anthony; Right Hand of Fellowship by Rev. H. H Morgan of Prescott; Charge to the People by Rev. H. B. Nichols of the Presbyterian church, Stillwater; Prayer by Rev. G Spaulding of Hammond; Benediction by the Pastor.

All these parts were admirably performed in the presence of a large and highly-appreciating congregation. The singing by the choir was superior, and contributed much to the pleasures of the occasion.

The church, aided by the Building Fund, (the *great hope of our Western churches,*) have just completed a very tasty and plain house of worship, a house *out of debt*. With an able and tried pastor, they enter upon their mutual duties and responsibilities with high hopes of a successful future.

Mr. J. V. Hilton, a graduate of Kenyon College, Ohio, was licensed to preach the Gospel by the same council. P.

Appleton —Rev. F B Doe was installed as pastor of the First Congregational church and society of Appleton, Wis., on the 12th of Oct, 1859, by an ecclesiastical council called for that purpose.

The public exercises were as follows: Reading of the Scriptures and Introductory Prayer by Rev. H. W Brown of Ripon and Rev. J. E. Pond of Neenah; Sermon by Rev. C. D. Helmer of Plymouth church, Milwaukee; Installing Prayer by Rev. H. Marsh of Neenah; Charge to the Pastor by Rev. H. A. Miner of Menasha; Right Hand of Fellowship by Rev. I. N. Crandall of Rosendale; Address to the Church and Society by Rev. Wm M Richards of Berlin; Closing Prayer by Rev. J. W. Walcott of Ripon.

BAPTIST.

New Jersey Anniversaries —The annual meetings of the New Jersey Baptists were held last week at Lambertville. The State Convention began its session with an able sermon upon the *Comparative Inefficiency of Evangelistic Efforts*, by Rev. R. T. Middlebrook of Red Bank.

From the report of the Secretary, it appears that some $2,500 have been expended the past year to aid feeble churches in the state, and that forty-eight stations had been occupied, and services performed equal to those of one man for fourteen years.

The reports received from the four associations in the state, upon the religious condition of the churches, were quite satisfactory. There are now 120 Baptist churches in the state, with a membership of about 10,000. A considerable increase has been made over last year.

Rev. J. R. Murphy of Salem preached the sermon before the Education Society. This society has aided, since its formation, forty-eight young men in preparing for the ministry. The beneficiaries are generally from ten to fifteen each year. Paterson is the appointed place for next year's meetings.

QUINTUS.

Remarkable.—The late Rev. Joseph W. Sawyer, who died at Whiting, Vt, where he had successively served as a pastor, wrote not long ago to *The American Baptist*:

"I never in my life had a fit of sickness * * * a broken leg or a dislocated joint. * * * and never lost a meal of victuals for want of appetite since I was born. And with the exception perhaps of three Sabbaths, I have been to meeting every Lord's-day for forty-seven years. I have never been destitute of a place to preach a single Sabbath. I have never failed of an appointment to preach by reason of forgetfulness or sickness, bad, heat, or storm, and am still able to preach three times on the Sabbath, and as often during the week, and attend to all the pastoral duties required of a minister."

North Carolina Destitution —*The North Carolina Baptist Recorder* contains some interesting though painful accounts of the religious destitution in that state. According to the latest statistics, there are in the state six hundred and forty-seven Baptist churches, and three hundred and forty-five preachers Many of the latter preach in towns, and supply but a single church. Others are disabled by age or disease, so that if the remainder were to preach constantly, there would not be a supply of one Sabbath per month to each of the destitute churches Many of the preachers included in the above estimate are trammeled by schools, farms, public offices, and other secular matters. Others, wearing the title of Elder or Reverend, never preach, if they can avoid it. Some preach but once or twice a month, and those who preach once every Sabbath, might easily find further opportunities for doing good Thus, not only are the laborers few in number, but frequently inefficient.

PRESBYTERIAN.

The Chicago Seminary.—The Synod of Cincinnati (O.-S.) at its late meeting passed the following with reference to their new Seminary at Chicago, which has opened with some ten students:

Resolved, That this Synod has no more peculiar local interest in this Seminary, other than it has in every Theological Seminary under the control of the General Assembly.

Missouri.—We are gratified in stating that the Church-Extension Committee have appointed Rev. Timothy Hill their exploring missionary for Missouri. He will enter immediately upon his labors, and the Committee hope, with the assistance of the Eastern churches, to give aid to all churches there that may need it, and which give hopeful prospect of self support within a reasonable time. The brethren in Missouri think that they will be able to raise nearly one-half of what will be needed for the present ecclesiastical year—*Am Presb.*

A Dear Gospel.—A pew in the "Brick church," New York, is offered for sale at the moderate sum of two thousand dollars. ($2 000.) This one pew would build a handsome church in the West, and prove a blessing to many hundreds of immortal souls. The concentration of the wealth of the church of God along the Fifth avenue of the metropolis, is the curse of the cause of the Redeemer—so we believe—*Presbyter.*

Theological Seminary in Nashville —Nashville, Tenn., is to have a Theological Seminary. The Associate Reformed Presbyterian Synod of the South, at their recent session, resolved to remove their Theological Seminary from Due West, South Carolina, to Nashville, Tenn Dr Greer, who has been acting in the double capacity of President of the College and Professor of Theology, at Due West, is to be removed to Nashville as Professor of Theology.

A Prosperous Church —The pastor of the Presbyterian church in this place, in preaching his fifth anniversary sermon last Sabbath, stated that during these five years two hundred and eighty-nine members had been added, making the whole number at present four hundred and twenty seven.—*Ypsilanti Herald.*

The Choctaw Mission.—At the meeting of the Synod of New York on Tuesday last, Rev. Dr. Spring offered a resolution that in case the funds of our Board of Foreign Missions should not admit of their taking charge of the Choctaw Mission, recently cast off by the American Board, the Synod of New York will pledge itself to provide the required means. The resolution was carried unanimously, and apparently with great heartiness. This is noble and generous in that Synod, and we feel assured they would fulfill their promise, but we trust the church at large will wish to share the honor and pleasure of contributing to the support of such a noble band of missionaries.—*Presbyterian.*

Sad Occurrence.—We learn by a letter just received, that Rev. John W. Moseley, a member of the Presbytery of Central Mississippi, shot and killed a Dr. Wilson, at Sarcoxie, Mo., on the 1st inst. Dr. Wilson was an old settler of that place, had a wife and several children—one son grown and a daughter married He had for some time been making unlawful advances to Moseley's sister, who is the mother of six children. He wrote her a letter of eight pages, proposing an elopement and marriage, and sent it by his daughter in-law, who handed it to Moseley's mother. She showed it to her son, and it resulted in his killing Wilson. Moseley was immediately tried and acquitted by the civil authorities, with demonstrations of great applause among the people of the town and country.—*Presbyterian Herald*

Whatever the decision of the civil authorities may be, we can see nothing in the above statement to justify the homicide. It is but "Southern chivalry" introduced into Christian society. The times are getting sadly out of joint—*Presbyter.*

Twenty-Five Years of Pastoral Labor —Rev. Dr. Asa D. Smith, pastor of the Fourteenth-street Presbyterian church, commemorated the twenty-fifth anniversary of his ordination yesterday by an appropriate discourse. His text was the twenty-second verse o the twenty sixth chapter of Acts: "Having there fore obtained help of God, I continue unto this day.' After discoursing in an eloquent manner on the intimate relations which exist between religion and our national prosperity, the Rev. Dr. said that on the first Sunday of November in 1834, he came to this city, where he was ordained. Many of those who were co-presbyters with him at that time had passed away, and now he had been longer in his charge than any other pastor in immediate connection with the body of which he was a member. His church had on its roll but twenty-nine names when he was called to preside over it. There have been received to its communion 1,258 persons, 536 of these, or an average of more than 21 a year, on profession of their faith. The church contains at present nearly 500 members. Notwithstanding the fact that he had been incapacitated from pastoral labor during more than a year of his ministry, he had during the past quarter of a century delivered 2,667 discourses, not counting numerous lectures and addresses. Looking back upon all these labors, he could repeat the words of his text humbly and sincerely. The discourse kept the closest attention of the audience throughout.

METHODIST.

Three Minutes at a Love-Feast —The last *Advocate and Journal* says:

"Rev. N. J. B. Morgan, pastor of the Light-st church, Baltimore, has adopted a rule for the government of love-feasts The rule is that no speakers are to occupy more than three minutes in the relation of their experiences The result of this is the condensing of a long, pray narrative into a few short sentences, and an opportunity for a large number of persons to speak. There is now no sailing around Cape Horn to reach the golden shore, but a short overland route to the place of destination. We would advise all preachers and elders who may hereafter conduct love-feasts, to adopt the three-minute rule. We have known love-feasts and prayer-meetings killed effectually by long speaking and long prayers."

A Good Station —A German Presiding Elder in the Southeast Indiana Conference of the M. E. Church, after serving in his office ten years, told the Conference he was glad his term had expired. Says he:

"I vants to be among my brethren, and I bese villing to take any work the Lord or Bishop may give me, but I vants it to be a *gute station.*"

Of course he brought down the house.

"Blue-Gingerfied."—This expression is one of the new coins of Peter Cartwright. In a late Philadelphia discourse he used it in this connection, speaking of the kind of preachers the West wanted: "Of late years, my friends, another breed of preachers is transferred to us; these are the hysterical, dyspeptic, sore-throat, blue-gingerfied sort of preachers. They travel among you; they are unacceptable; they are useless lumber; and lo! their zeal all at once moves—like a seventy-four rigged for England—to go to the West, and 'help the West.' We don't want any such cattle. I tell you now, in my seventy-fifth year, I can outpreach and outwork dozens of these old dyspeptic things."

Ministerial Public Readings.—Preachers should study, with great and prayerful diligence, to read well—so as to bring out the highest beauty and power of the hymns and lessons (and liturgy, when used) in public service. That anecdote about Booth, the tragedian, repeating the Lord's prayer with such wonderful power and pathos, fully illustrates what is meant in these remarks. The Episcopal liturgy, unequaled in the world by anything else of the kind, bating some things to be credited to less evangelical times, of which the Methodist liturgy is an abridgment, while admired by literary men and divines, is distasteful to the masses of the people, from the formality and heartlessness with which it is too generally rendered in public service. And the same things may be said of most liturgies, the Scripture lessons and hymns of most religious services; and to have the *meaning* and *sentiment* in the mind, and to have the *heart* in sympathy with the beautifully solemn and inspiring realities poetically pictured forth in the hymn—or divinely taught in the lesson—in short, to be intelligently in earnest—to read "with the spirit and with the understanding also"—these are the things of most importance Artificialness is worse than negligence; earnestness lies above both. Hymns and lessons should be *studied* like sermons.—*N. O Advocate.*

ROMAN CATHOLIC.

Dedication of a Church in Maryland.—The Church of the Most Holy Rosary, in Prince George's county, was dedicated on Sunday, the 23d inst The ceremony was commenced at 10 o'clock, followed by high mass and discourse by Very Rev A. J. Kelly, Provincial of the Dominicans. A collection was made to aid in the liquidation of the debts of the church.

New Church at Madisonville, Ohio.—The small brick church of this village was blessed on Sunday the 9th. It was too small to accommodate the large number of persons who desired to assist at the ceremony. Before the blessing, Archbishop Purcell spoke at considerable length from the church door. The high mass was sung by Rev. C. H. Borgess, the choir of kind volunteers, under the direction of Professor Keating, efficiently aiding. After the Holy Sacrifice the Archbishop delivered a discourse, and Rev. Mr. Borgess made a brief address in German.—*Catholic Telegraph.*

Religious Reception.—On the 13th of October, at the Convent of the Visitation of Washington, D. C., Miss Honora Dobson was admitted to the white vail, in the rank of lay sister, taking the name of Sister Mary Williamina. Rev. Father Stonestreet, S J, presided at the ceremony, and preached on the occasion.

Confirmation.—At the Academy of the Visitation, Frederick, Md., on Sunday, 15th, the sacrament of confirmation was administered by Archbishop Kendrick to fifteen young ladies of the Academy, one of whom was a convert.—*Baltimore Mirror.*

The American College at Rome —Under the direction of the Propaganda, works are going on with great activity in the convent of the Umilta in Rome, to prepare it for a college. This great building (situate at the foot of the Quirinal, toward the Corso) has been bought by the Holy Father for $43,000, and is destined as a college for North American ecclesiastical students. The bishops of the United States, who are about fifty in number, have recently sent $30,000 to the Pope for the necessary works; and before the end of this year the place will be arranged, and will be able to receive one hundred students. The French College has lately rebuilt the church of St. Chiara, and by the side of it a large establishment contains sixty students Spain has begun works for a national ecclesiastical seminary The South American College opened last year with thirty-five students.

MINISTERIAL AND CHURCH REGISTER.

Ordinations.

DUSTAN—Rev. S. C. Kendall of Milford preached the sermon, Oct 19th, at the ordination of Mr. George Dustan, a late graduate of Andover, as pastor of the church in Peterboro', N H. Rev. Mr Tolman of Wilmington, Mass, gave the Charge to the Pastor.

MELVIN—Mr Charles T. Melvin, of the last class at Andover Seminary, was ordained as an evangelist at Chester, Mass., Oct 18th.

NORCROSS—Mr S G Norcross was ordained at South Bridgeton, Me, Oct. —, as junior pastor with Rev. J. P. Fessenden, who has been settled over the church in that place nearly thirty years. Sermon by Prof. Shepard of Bangor.

TENNEY—Mr. Edward P. Tenney, a recent graduate of Bangor Seminary, was ordained as an evangelist, at West Concord, N. H, Oct. 19th. Sermon by Rev. A. Tenney.

WILKINSON—Rev. William C. Wilkinson was ordained pastor of the "Wooster-place" Baptist church at New Haven, on Thursday evening. Sermon by Rev. Robert Turnbull, D.D, of Hartford.

WINSHIP—Mr. Charles F. Winship was ordained at Princeton, Ill., on the 27th of September, to the work of the ministry Mr. Winship is a recent graduate of Union Theological Seminary, and is under appointment as a missionary to Western Africa.

WYCKOFF—Brother J D. Wyckoff was ordained at Farmington, Ill, Oct 27, 1859, by a council convened for that purpose.

Installations.

CHAPMAN—Rev. Calvin Chapman, formerly of Lakeville, Mass, was installed pastor of the Congregational church of Foxcroft and Dover. Piscataquis co, Me., Oct. 20th. Sermon by Rev. Edward W. Gilman of Bangor.

MARSHAL—Rev. C. H. Marshal was installed pastor of the Congregational church in Hudson, Wis, Oct. 6th. Sermon by Rev. Isaac P. Langworthy of Mass.

MEAD—The installation of Rev. C. S. Mead, as pastor of the Reformed Dutch church of Chatham-Four-Corners, occurred, in accordance with the appointment of Classis, on the evening of Sabbath, the 23d The sermon was preached from Rom. i. 16, and the Form read by Rev. Mr. Snyder of Schodack.

Changes.

ALLEN—Rev. H. Allen was dismissed from his pastoral charge in Saxonville, October 5th. He goes to Illinois.

AUSTIN—The Congregational society at Gardner has invited Rev. S. J. Austin of Wilton, N. H., to become its pastor.

BARTLETT—At the last meeting of the Presbytery of Athens, O., Revs F. Bartlett and J. M. Woodbrige were dismissed to join Marietta (Congregational) Conference.

BEADLE—Rev. E. R. Beadle of the Pearl-street church, Hartford, is in a very low state of health, and probably will not return to his pulpit for some months.

BISSELL—Rev. S. B. S. Bissell of Norwalk, Ct, has been appointed associate corresponding secretary of the American Seamen's Friend Society.

BOOTH—The First Presbyterian church at Stamford, Ct., refused to accept the resignation of its pastor, Rev. Robert Booth, on account of ill health, but has voted him a year's absence and half his salary.

CARSON—Rev. W. B Carson has become editor of *The Southern Baptist*, Charleston, S. C., and its appearance is much improved.

CLELAND—Rev. P. S. Cleland of Greenwood, Ind., has declined the call of the churches at Elizabethtown and Cleves, deciding to remain in his present field of labor.

COOK—Rev. E. W. Cook was dismissed, October 12th, from his pastoral charge at Townsend, Mass.

COOLIDGE—Rev. J. I T. Coolidge, formerly a Unitarian minister, has entered upon his duties as assistant rector to the venerable Dr. Crocker, rector of St. John's church, in Providence.

COOPER—Rev. J. T. Cooper, D D., of Philadelphia, has been appointed professor of pastoral theology in the Allegheny Theological Seminary, (Presbyterian.)

DARROW—Rev. G. R. Darrow, recently of West Boylston, Mass, has been invited to the pastorate of the Central Baptist church of Trenton, N. J.

DIMOCK—The First Congregational church at Wilton, Ct., has called Rev. S. R Dimock of Kinderhook

DWIGHT—Rev. H.W. Dwight, late of Andover Seminary, has declined an invitation to supply the Second Presbyterian church in Cincinnati for six months.

FIELD—Rev. Levi Field, pastor of the Congregational church at Marlboro', died on Saturday last of congestion of the brain.

FLETCHER—Rev. A. H. Fletcher of Owasso, Mich., has accepted a call from the church in Wayland, Mass, where he is soon to be installed.

FRAME—The First Presbyterian church of Morris, Ill., has given a unanimous call to Rev. R. Frame of Fond du Lac, Wis, to become its pastor.

GRAVES—Rev. Mr. Graves of Kalamazoo, Mich., has accepted the call of the Central Baptist church at Norwich, Ct.

HAMILTON—The Congregational church at Keene, N. H., has called Rev. Mr. Hamilton to become colleague with Rev Dr. Barstow.

JENKINS—In the designation of Mr. Jenkins as a missionary to China, at the McDougal-street church, Rev. D. Dunbar, Dr Weston, Rev. H. Osgood, and Rev. O. Dodge took part.

JOHNSON—Rev. H. L. Johnson, formerly of Elkhorn, Wisconsin, has entered upon his labors as pastor of the Westminster church, Rockport, Illinois.

KENNARD—Rev. J. Spencer Kennard, son of Dr. Kennard of Philadelphia, has accepted a call to the E-street Baptist church, Washington, of which Dr. Samson has been the pastor.

KIMBALL—Mr. John C. Kimball, a graduate of Amherst College, and of Cambridge Divinity School, has been invited to become pastor of the Unitarian church in Beverley.

LANNEAU—Rev. B. E. Lanneau will be hereafter at Oakland College, Claiborne co, Mississippi.

LAVERTY—At the late meeting of the Presbytery of Philadelphia, Rev. James C. Laverty was received from the New-School Third Presbytery of Philadelphia.

PACKARD—Rev. A. K. Packard was dismissed from his pastoral charge in Yarmouth, by a council which met Oct 17th.

PARKER—Rev. R. D. Parker, recently of Leavenworth, is soon to become pastor of the Congregational church at Wyandotte, Kansas.

PECK—The Presbytery have refused to release Rev. Thomas E Peck from the pastoral charge of the Central Presbyterian church, Baltimore.

PORTER—Rev. Ira S. Porter, late of Hartwick Seminary, has been called to the English Luth. church at West Amsterdam, N Y.

REYNOLDS—Rev. Charles O. Reynolds has resigned his pastorate in Morrisania, N Y. He is about returning to Hunter, Greene county.

RICHARDSON—Rev. J. P. Richardson, late of Otisfield, has received a unanimous invitation from the Congregational church and society in Gray.

SEWALL—Rev. D. B Sewall of Robbinston, Me., has accepted a call to the Congregational church in Fryeburg, in the same state.

SWOPE—Rev D Swope, late of Gettysburg, has accepted a call from the Eng. Luth church of Danville, Livingston co, N. Y.

TAYLOR—Rev. Alfred Taylor of Philadelphia has been appointed Missionary Superintendent of the American Sunday-School Union, for the Southeastern District, comprising the states of Virginia, North Carolina, South Carolina, Georgia, and Alabama.

THAYER—Mr. J. Henry Thayer of Boston, a recent graduate at Andover, has received a unanimous call to become pastor of the Crombie street church, formerly Rev. Mr. Hoppin's, in Salem.

TORREY—Rev. Charles W. Torrey, late of Cleveland, who was dismissed on account of ill health last spring, has accepted a call from Madison, Lake county, Ohio. Mr. Torrey supplied the pulpit of the Old South church in Worcester last season, during the absence of the pastor, Rev. Mr James.

TOWLER—Rev Thomas Towler, late of Hanging Rock, has received and accepted an invitation to labor with the church at Jackson, Jackson county, Ohio.

WALKER—Dr Walker has resigned the Presidency of Harvard College.

WILDER—Rev. R. G. Wilder, the lecturer on India, is at Saratoga Springs, and will be happy to give lectures before associations, churches, lyceums, etc.

WILLIAMS—The Congregational church in Birmingham, Ct., has given Rev. R. G. Williams a call to settle over them.

WILSON—Rev. H R Wilson, D.D., has removed from Sewickley to Mansfield, Ohio, to take charge of the Presbyterian church.

WARNER—Rev. Mr. Warner, pastor of the Second Congregational church at Ashfield, has asked dismission on account of ill health.

FOREIGN RELIGIOUS INTELLIGENCE.

Prepared Expressly for The Independent.

GERMANY.

The Church Conference at Eisenach.

The biennial Conference of Deputies of the German Evangelical Church-governments met this year again at Eisenach. This Conference, though not invested with any legislative power, but only meeting for deliberation, has gained a considerable influence on most of the German state churches The efforts to induce all the governments which have in their countries a Protestant population, to send delegates, proved this year even more unsuccessful than before. For beside those states which were unrepresented at the last Conference, (Bavaria, Hesse-Kassel, Holstein, Lauenburg, Reuss-Greiz, Schaumburg Lippe, and the three cities, Frankfort, Bremen, and Hamburg,) several smaller states, which took part in the former Conferences, were not represented this time. The deputies present were mostly the same who had formed also the Conferences of former years. Among them are some of the most distinguished theologians of Germany, as Dr. Nitzsch of Prussia, Dr. Liebner of Saxony, Dr. Ullman of Baden, and Dr. Kliefoth of Mecklenburg. They belong to the most divergent schools, from the extremest Lutheranism, represented by Dr. Kliefoth, the Lutheran "*Pope*" of Mecklenburg, down to Rationalism, which has especially the deputies of Saxe-Weimar as its champions. It must have been of course extremely difficult to find subjects of deliberation on which the representatives of so diverging opinions would agree. Yet some such points were found. Thus, it was unanimously resolved to add, in the agenda, to the formula of prayer for the special country, another for the whole of Germany, and thus to give expression to the wishes, which also the churches entertain, for a greater union of the German people. On motion of Baden, the Conference occupied itself with the question, what improvements could be made in the appointment of pastors to vacant charges? The resolutions on this subject were very vague; it was only recommended to the governments, that the fitness of the person, in doctrine, gifts, and life, should be the first, and seniority the second consideration On motion of Wuertemberg, it was resolved that the secrecy of confession ought to be respected by the civil authorities. The Conference also agreed to request the governments to provide for the spiritual wants of the Germans residing in or emigrating to foreign countries. Much good has already been accomplished in this respect for the congregations of Protestant Germans in South America, Turkey, Portugal, Africa, and other countries, and it is hoped that the new resolutions of the Conference will induce the Protestant states to still greater exertions in their behalf. Dr. Liebner of Saxony and Dr. Ullman of Baden spoke of the state of religion among the people, and expressed the opinion that the ignorance of the Scriptures and of the Christian doctrine was much more general than a conscious resistance to the Christian truth. The reports of both divines on this subject made a deep impression, and are said to have been worthy of their great reputation as theologians.

Conference of the Reformed Church.

The Reformed Church of Germany has been more successful than either the Lutherans or Roman Catholics in effecting a national organization, and has held annually, since 1857, a General Conference, attended by deputies from all parts of Germany, as the highest central organ of the Church. It met this year, June 22d and 23d, at Emden, Hanover, and was attended by about ninety members and several guests from Holland. Among the Reformed the same difference of opinion respecting their relation to a union of the two great Churches exists as among the Lutherans, some wishing the peculiarities of the denomination to be guarded by a strict denominational organization, while others argue that the old symbols of the Church do no longer live in the consciousness and the faith of the congregations, and that they will, therefore, be useless in the war of the Church against Rationalism and Pantheism It is, however, the general wish in the Church, that these annual Conferences be continued, and it is hoped that they will gradually prepare the way for a closer union of the Reformed Church of Germany with the Reformed and Presbyterian churches of Switzerland, France, Holland, Great Britain, and America.

Gustavus Adolphus Association.

The most popular among all the religious societies of Germany is, without doubt, the Gustavus Adolphus Association. Every year shows a considerable increase in its income, and more and more it is assuming a dimension approaching that of the religious societies of Great Britain and America. In 1857, its receipts amounted to 101,000 thalers; in 1858, to 107,000; during the (financial) year just closed, to 130,000. Owing to the liberal support which the Society is thus enabled to grant to Protestant congregations in Roman Catholic countries, especially in Germany, the number of Protestant churches and schools increases rapidly. An interesting item connected with the progress of this society is the comment of the Catholic papers of Germany. The Catholics have a society which pursues precisely the same object, *i. e*, the support of Catholic congregations in Protestant countries. All the Bishops have warmly recommended it, the press is unrelenting in presenting to the people its claims, the Pope has opened, with great liberality, the treasure of the indulgences of the Church for the pious contributors, and yet, while the number of Roman Catholics in Germany is by far greater than that of the Protestants, its income cannot be made to reach beyond 30,000 thalers. It seems as if many Catholics begin to infer from such facts that the time of the self-dissolution of Protestantism is, after all, not quite so near at hand as has been frequently promised to them.

Lutheran Assemblies.

It has been observed that several of the meetings of the Lutheran party have not been as largely attended this year as in former years, and the inference has been drawn from this fact that the influence of the party among the German clergy is on the wane. Still a cursory glance over the German religious papers shows, at once, that the Lutherans are still the best organized of all the religious parties. The assemblies, in which they either meet alone or have a preponderance, are more numerous than those of all the other parties together. The Prussian Lutherans resolved in their several meetings to thank, in the name of the Church, Professor Stahl for his work against the union of Lutherans and Reformed, and Professor Hengstenberg for his protest against the introduction of civil marriages. The many admirers of Professor Tholuck notice, with painful surprise, that in the conflict between the Lutheran and the Evangelical schools of Germany, he is more and more taking his stand with the former against the latter. He has withdrawn his name from *The New Evangelical Church Gazette*, and declared, at a Lutheran meeting in Saxony, that he cannot regard the various evangelical denominations as entitled to equal rights. Only to the Reformed Church of Germany he wished to hold out the hand of fellowship; and he advocates the continuance of a common celebration of the Lord's Supper. Although this is one of the views to which the High-Church party among the Lutherans is the most opposed, they tolerate it in Tholuck. The party has recently lost by death two of its most distinguished divines, Dr. Sartorius, Superintendent-General of Koenigsberg, and Dr. Sander, Director of the Theological Seminary at Wittenberg. Both were esteemed far beyond the ranks of their own party—Sartorius for the amiableness, Sander for the stern earnestness with which he was combating the faults of his age, and on account of which he was often compared with the prophets of the Old Testament. It was deeply regretted that Sartorius, shortly before his death, wrote, for *The Church Gazette* of Hengstenberg, an article little agreeing with the spirit of his former writings, against the Minister of Public Worship in Prussia, and still more that Hengstenberg, after the death of Sartorius, considered himself at liberty to divulge the secrecy of the authorship of the article. Another leader of the same party, Dr. Vilmar, whose name has become more known in England and America since the recent publication of an English translation of his History of German Literature, and who is now the acknowledged leader of the Lutheran party in the three Hessian states, has been sued by all his colleagues in the theological faculty of the University of Marburg, for defamation, and found guilty by the Lower and Higher Courts, before which the matter has been brought.

Foreign Missionary Societies.

Among the proofs that not only the German clergy are returning to a more positive theology, but that also the people are more generally pervaded by strong religious influences, we count the rapid growth of the missionary societies. The Gustavus Adolphus Association—the great church-extension society of Germany—was already mentioned above. The growth of the foreign missionary societies is no less remarkable. All show a steady increase in their receipts, in the number of branch associations, and in the circulation of their papers. The Society of Hermannsburg, founded in 1853 by a then unknown village pastor in Hanover, has sent out ninety-six missionaries and colonists to South Africa, and established five stations in Natal, one among the Zulus, and two among the Bechuanas. Fifty pagans have been received into the church, and the prospects for the future are considered as very good. The missionary journal has reached a circulation of 14,000 copies, and also appears in a Danish translation. The Society of Leipzig, which sent out its first missionary in 1839, received during the last year 52,000 thalers. The Missionary Seminary of Leipzig counts twelve, that of Hermannsburg twenty-four pupils The example of those states, which have ordered the taking up of an annual collection in behalf of the foreign missions in every Protestant congregation, has been followed by Holstein. The missionary festivals (Missionsfest) frequently attract a large concourse of people from the neighboring congregations, and awaken an interest in the missionary cause which leaves no doubt that the next years will again witness a steady and considerable increase of all the missionary societies.*

Free Congregations and German Catholics.

A General Council of the Free Congregations and German Catholics was held at Gotha on June 16th and 17th. The number of congregations which have succumbed to the measures adopted against them since 1849, in almost all the German states, is estimated at over 200. About 100 still exist, with 32 preachers. The Council adopted for the future the name, League of Free Religious Associations. Every form of a confession of faith was rejected, and the principle of the absolute independence and self-determination of the individual in all religious matters proclaimed. The League will be divided into districts and circles, and elect a directory, consisting of five members, as the highest representative organ. A General Council will meet every fifth year.

* Germany has at present the following foreign missionary societies: 1, The Moravian, which has labored since 1732; 2, the Basel Society, which, though its center is in Switzerland, receives the larger part of its contributions from Germany It has lately published its forty third annual report. 3, the Rhenish Mission; 4, the Berlin Society; 5, Gossner's Society, established in 1836; 6, the North German Missionary Society; 7, the Leipzic Lutheran Society; 8, the Society of Hermannsburg. The Societies of Berlin, Leipzic, and Hermannsburg are under the control of High-Church Lutherans; all the others are evangelical. The number of foreign missionary papers amounted in 1857 to twenty, among which that of Burman had the largest circulation (15,000.) But since 1857 the circulation of several papers has more than doubled

General News.

FOREIGN.

[Our latest foreign dates are to October 27th.]

A Terrible Shipwreck.

WRECK OF THE ROYAL CHARTER—LOSS OF FOUR HUNDRED LIVES.

MONTREAL, Nov. 7, 1859.

The following is taken from *The Liverpool Daily Post* of the 27th of October:

"The public will learn this morning with overwhelming grief that the splendid vessel, the Royal Charter, was totally lost yesterday in Moffa Red Bay, near Bangor The melancholy intelligence, which reached us late last night, was brief; but we fear it is too true, that of upwards of four hundred persons who were on board, only ten are said to have been saved There is some hope however, that this is an exaggeration; but, considering the circumstances, the loss of life, it is to be feared, has been immense. The Royal Charter had about a half million of gold on board when the disaster took place. The exact particulars are not known, for the telegraph had ceased to work, and so destructive had been the storm along the coast yesterday, that the Chester and Birkenhead Railway had been destroyed in two places. At Penmanawr twenty of the dead had been washed ashore. The bay in which the catastrophe occurred is two or three miles to the westward of Puffin Island, in Anglesea, and six or seven miles to the northwest of Beaumaris. It has a shallow, sandy beach for several miles, with promontories at each end of the bay. The country around is wild, and few houses are about."

The Zurich Conference.

Nothing had transpired in regard to the Zurich Conference and Peace Treaties since the departure of the previous steamer. The summary of the treaty between France and Austria, as telegraphed from Zurich, was published exclusively in the English journals, but was subsequently reproduced in the Paris and Vienna journals without any guarantee for its authenticity.

Great Britain.

Arrangements have been completed by the Cunard Company for all their steamers running between Liverpool and Boston to make Queenstown a port of call out and home. The arrangement goes into effect with the Canada, leaving Liverpool on the 6th of November.

Sir George Grey is understood to have been reappointed Governor of the Cape of Good Hope

There is nothing new in regard to the Great Eastern. The authorities of Bristol were making efforts to get her to come to that port after her projected trip to the Mediterranean.

The new Earl of Jersey, who succeeded to the earldom on the death of his father on the 3d of October, died on the 24th.

Sir J. Dean Paul and Strahan, the ex-London bankers, have been released from prison, after having undergone four years' penal service

The strike of the London laborers continued, and there were indications that it was beginning to tell seriously against the men who refused to resume work. The dividend was diminishing, and a resolution was adopted to appeal to the public for support Recent returns show excessive mortality among the wives and families of the operatives in the building trade, and there was fear that scores of innocent persons and young children were perishing from sheer want.

The weather in England had been unusually severe for the season. Heavy frosts prevailed, and a considerable quantity of snow had fallen.

Parliament is further prorogued to December 15th.

France.

The Paris correspondents of London journals generally indulge in gloomy forebodings. The impression gained ground that a rupture between France and England was imminent. Several provincial journals had published simultaneously violent articles against England, which are known to have been supplied by a Government official. England is warned that the hour of trial approaches, which may put an end to her greatness for ever.

The Moniteur de l'Armée states that the Chinese commander of the forts on the Peiho, on the 24th of June, had received a brilliant reward from the Emperor of China, having been named Generalissimo of the Chinese armies, and a mandarin of the highest class.

The accounts from the French manufacturing districts were generally unfavorable.

The recent inundations in the south

THE INDEPENDENT.

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The Independent.

NEW YORK, NOVEMBER 10, 1859.

LOOKING BACK.

There is a right retrospect, helping present duties. And there is a recreant, indolent, faithless retrospect. After the first eager and enthusiastic hours of consecration, there is too apt to come a special temptation to indifference,—a reaction of much spiritual danger. It is familiar to all persons who are familiar with religious experience. It has several causes.

The first of these is the formal repetition of religious duties. Our life is balanced between two opposite forces, which may be compared to the centrifugal and centripetal powers impelling the revolution of the worlds. These are impulse and habit. Impulse enlivens, freshens, stimulates, and stirs the soul. Habit regulates, restrains, and guides it. Supposing both to be good, they work together to adjust and direct the Christian life. Impulse makes it vigorous; habit makes it safe. Impulse keeps it lively; habit keeps it wise. Impulse imparts energy; habit, consistency. In the first stages of spiritual experience, while the young disciple's feelings are warm and the convictions are new, impulse predominates; the interest is awake; the zest is quickened by novelty. But as the convert's course continues, the proportions are apt to be shifted. Habit prevails over impulse. Things that were done at first spontaneously, come to be done by rule. Duties of eager choice become duties of fixed obedience. Novelty wears off. Tasks to which the spirit sprang with the fire of enthusiasm put on the aspect of drudgery, and drag on in dull monotony. Thus religion, which is nothing if it is not vital, sinks into formality, and is finally lost. The sensibilities are paralyzed by routine. Sacred duties,—prayer, charity, righteousness, self-examination,—recur over and over again, and unless the form is perpetually resupplied with a fresh stock of feeling out of the heart, it degenerates into a ceremony, and the palsy-struck spirit plods through its uninspired exercise with no illumination and no sincerity. This certainly is not worshiping him who is a spirit "in spirit and in truth." Meantime, other concerns are vital as ever. Pleasures ply their fascination upon the unguarded soul; passions take advantage of the deadened conscience; and worldliness, which Satan takes care *not* to let subside into a formality, sweeps the unoccupied field.

The remedy is in vigilantly keeping the deep sources of religious vitality full and flowing, from the same fountain that fed the first emotion. If it was a sharp and searching self-examination that first roused your concern, and showed you your actual alienation and distance from God, thus opening the way for Christ's message of pardon and ministry of salvation, bringing you nigh,—then return often to the same wholesome and painful scrutiny, probing the same wound, holding up to the same standard, trembling at the same judgment. If it was the wonderfully awakening language of the Bible, sounding on your sleeping nature, then go again and again to the same blessed monitor; study it as for your life, and make the same friendly quickener your daily companion. If it was the place of religious assembling, the social influence of a gathered body of believers, that stimulated your devotion, then let your yielding breast draw fervor still from the same divine inspiration. If, as is most likely, it was some special clearness and fervor of prayer that gave you those glorious openings of heavenly light, visions of truth and secret assurances of comfort, then you know where to go for the same kindlings of holy joy, and you know the gates to the mercy-seat are never shut. In short, by whatever means and in whatever way, we must watch against sliding into formality,—keep the heart near, and tender, and open to the touch of the Holy Spirit,—refill the wasted lamp, and, above all, see that we do all in sincerity. For to repeat the ceremonies, the words, the postures of piety, heartlessly, equally with a direct abandonment and apostasy, is, having put one's hand to the plow, to look back.

Another cause of decline from the first earnestness is spiritual pride,—an enemy the more subtle and seductive because it is self-deceptive. Perhaps the proud temper is not quite foolish enough to come openly forward and boldly boast of having attained, and of being safe, and of having entered the ark;—but there is a sly and flattering notion of having done something that is peculiarly acceptable to God, and something that he cannot reasonably regard but with complacency. Hence *self*-complacency. If you do not feel that you are vastly better than others, your unconverted neighbors, you fancy you have done so much that you can afford to relax your watchfulness and lie upon your oars a little. Beware! None so uneasy in the valley of Gehenna as those that have been "at ease in Zion." Take care that such an abuse of a converted man's position does not prove that you were never really converted. We have read in an old and spiritual-minded writer, that Satan is never so busy as with young disciples just after their first communion. Expect his craft. And remember that the true test of honest faith is the conviction of personal unworthiness;—that they who boast that they are in no fear of backsliding have commonly backslidden already,—and that "I count not myself to have apprehended," is the continual motto and confession of every saved soul.

Another way of "looking back" spiritually, is to slide off from real religious or devotional interest into an interest that looks so much like that, or so near to that, as to be often mistaken for it,—viz., an interest in theological dogmas and sectarian controversy. Many people who seemed to enter promisingly on a Christian experience afterwards come to love and contend more for mere opinions than for holy affections or noble actions. They went from repentance to wrangling,—from faith to fighting,—and from prayer to persecution. They began with being converts, but ended as controversialists. Instead of being leaders in holiness, they were leaders in church-politics. And all the while they dreamed they were doing God service. It is as if a wife, instead of continuing to love her husband more and more, should show her connubial fidelity by polemical criticisms on the matrimonial theory and practice of her neighbors; as if a child should show his filial sentiments by scuffling with the bad sons of the next village. The truth is, nothing, to most natures, is quite so difficult as to preserve the soul habitually at a high pitch of simple spiritual affection and devout aspiration. So we fall off,—some into self-satisfied outside exercises, mistaking letter for spirit, and some into denominational propagandism, under the name of a defense of God's truth, but really a sidelong indulgence of the passions of the unrenewed man not yet put off. It is but few that can be content to live and breathe in a purely spiritual atmosphere,—loving all mankind because they love him in whom all are "one." Yet these are the select spirits, who walk with their Master in white raiment, "for they are worthy,"—and who never look back, not even to bury their dead,—but let the dead bury their dead.

More yet, undoubtedly, look back after the goods and gains of earthly ambition. The greedy appetites were only put to sleep, not strangled; and after a little slumber they wake up again, sometimes with double fury for their rest. The serpent in the breast was scotched, not killed. Fortune flourishes. Trade is pressing. A gay season sets in. Social extravagance is rife, and the woman who took the simple Nazarene for her master thinks she must bear her part in the foolish and bewildering excitement, instead of setting the face of a calm, courageous, and high-principled womanhood against it. Commerce takes a brisk turn, and the man who had once renounced Mammon for Christ, returns to "the hidden things of dishonesty"—says he must take advantage of the times, begs the church to excuse him for the present while he goes to his merchandise, and looks back. Or else the personal faults and foibles rise to their mischievous pre-eminence again. Petulance resumes its old fretful tone, and chafes impatiently at the annoyances of the household. Vanity puts forth her hand, and fastens on, one after another, her cast-off ornaments, to catch the lusting eye of flesh. Evil and forbidden imaginations press back over the bars. The tongue of slander is loosened, cautiously at first, but little by little into louder and more unscrupulous defamations. In fact, life is fast and dismally setting back into its old self-indulgent carnal ruts again. Prosperity seduces. Trouble distracts. The hours of sacred retirement are trenched upon. Church, closet, resting, are neglected. And those terrible words—which we can never read or hear without a shudder—begin to lift up the image of an awful shadow before the thoughts,—"It is impossible, when they have been once enlightened, and have once tasted the heavenly gift, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify the Son of God afresh, and put him to an open shame." Or, if the apostate conscience has not fallen quite so far away as that, we hear it taking up the melancholy lamentation and longing, "O that I were as in months past,—when the candle of the Lord shined upon my heart, and when the secret of God was upon my tabernacle!" And we join in the prayer—

> Return, O holy Dove, return,
> Sweet messenger of rest,—
> I hate the sins that made thee mourn,
> And drove thee from my breast!"

In all this, if only the face is still steadfastly set as though we would "go up higher,"—if the heart's deepest love and loyalty are sound and true,—then we have a Redeemer who speaks to us of forgiveness "until seventy times seven." All is hope, promise, mercy. But that is a different thing from the "looking back" now contemplated. *That* is a turning away of the heart itself,—a loss of the heavenly aim and purpose,—a recommittal of the very inmost springs of life to the mocking and tormenting mastery of "the world, the flesh, and the devil." For that there is no name that expresses all the terror,—and so there is no effort and no prayer that we may not reasonably make to escape it.

Yet if there is no name for it, there is a prospect, a destiny. It is written, in as much gentleness as the truth will suffer, in the Eternal Word. He who thus puts his hand to the plow and looks back, deliberately scorning Christ and heaven, is declared "not fit for the kingdom."

JOHN BROWN AS A HERO.

The brave old man who lies in prison at Charlestown, Virginia, awaiting the day of his execution, is teaching this nation lessons of heroism, of faith, and of duty, which will awaken its sluggish moral sense, and the almost forgotten memories of the heroes of the Revolution. Like the unspoken address prepared by Algernon Sydney for the scaffold, which was preserved in duplicate by a friend to teach posterity the essential rights of man, and from which Jefferson borrowed much of the thought and phrase of the Declaration of Independence, the brief address of Brown to the Virginia Court about to sentence him for unproved crimes—which at the worst were acts of devotion to freedom and humanity—will outlive that sentence, and in the opinion of mankind will make Brown the Judge and the Court the criminal.

No man can study the demeanor of Brown during his trial, and read this final speech to the Court, without feeling that with all his errors of judgment, and his fatal mistake in the mode of his attack upon slavery, this forlorn old man is exhibiting a type of heroism which the world has hardly seen since Cromwell and Sydney shook tyrants with terror. Calm, self-consistent, courteous toward his accusers and his judge, benignant in feeling toward all men, mild and patient under personal injury, yet inflexibly committed to the cause of human freedom, undaunted by the presence of death, despising every subterfuge and expedient for his own deliverance, conscious of the purity of his motive and the essential rightness of his object, faithful in God as his trust, he stands not only a brave man in a community of cowards, but a moral hero and prophet in the presence of a nation of "sophists, economists, and calculators." It is no novelty in the experiences of human nature, it involves no psychological contradiction, and no impeachment of the soundness of a principle, that a strong moral conviction seizing upon the soul, should overmaster the judgment and pervert the reason to acts of folly. And, therefore, while the specific action of Brown at Harper's Ferry was insane, the controlling motive of this demonstration was sublime.

If we carefully analyze the action in the light of the hero's character and motive, we shall find that the *criminal* loses itself in the *erratic*; that the sheer impracticability of the scheme is the real ground for its condemnation; and that the ethical wrong in the case, lay in the grave and palpable prudential error of imperiling life and society in the attempt to achieve impossibilities. For a sane man to do this would be morally wrong; the fact that a good and true man, a man of the highest religious faith, a Calvinistic Old-School Presbyterian, has done this, is *prima facie* evidence of his insanity.

But the insanity of the act does not impeach the rectitude of the motive. Was it wrong in the sight of God for John Brown to feel that the slaves of Virginia, men created like himself in the image of God, men redeemed like himself with the precious blood of Christ, have the same right with himself to personal freedom, and to the sanctity and security of the family? Was it wrong in the sight of God for John Brown to recognize as a practical truth the sublime doctrine of the Scriptures, that God hath made of one blood all nations of men? Was it wrong in the sight of God for John Brown so to remember them that are in bonds, as to put himself in their place, and be willing to sacrifice his own freedom or life for their deliverance? While it is the duty of the slave patiently to endure his lot, so long as he sees no way out of it, is it wrong for him when, by a swiftness of foot or strength of arm, he can seize the opportunity of freedom, "to use it rather?" Is it wrong in the sight of God for any man to help him in this by peaceable means? While the oppressed must suffer patiently so long as there is no hope of redress, is it wrong for them, *when there is a reasonable prospect of success*, to rise to achieve their own emancipation? Then Washington was the chief of traitors. Is this reserved right of revolution in all oppressed communities, confined to race and color? Is it not the right of the Italian as well as the Greek, of the Anglo African as well as of the Austro-Hungarian? If the probability of success should ever warrant the attempt at revolution by the oppressed of the South, would it be any greater wrong for any man to identify his prowess and his life with their cause, than it was for Lafayette and Kosciusko to bare their steel for American independence? If John Brown, as he so pertinently asks, had thus interfered to deliver twenty of the first families of Virginia from captivity in Mexico, would not every Virginian have applauded the deed? Of course he would have gone upon such a brave adventure at his own peril, liable to be executed by Mexican law. But would any Virginian have thought him guilty of a crime? Virginians forget that slavery involves a permanent state of war between the conquerors and the conquered. Hostilities may be long suspended, but are liable at any moment to be renewed. John Brown the crusader, made war upon Virginia in the interest of the weaker of the two hostile powers upon her soil. He failed of course; but the wrong of his act lies neither in the motive that prompted it, nor in the object at which he aimed—the emancipation of the captives—but in attempting what was desperately hopeless, and, *therefore*, unwarrantable. Yet the moral dignity of his deportment on his trial and of his speech to the court, has almost redeemed the madness of the act. The day of John Brown's execution will be a sorry day for Virginia. Her Governor will see the ghost of Banquo in the Council-room, and in his very bed-chamber. Troops of imaginary terrors will scare sleep from the eyes of her slaveholders, and the blood of the hero will sow her soil with quick and direful retribution.

DISGRACEFUL SCENE IN THE GENERAL ASSEMBLY OF IRELAND.

It is with deep mortification and regret, but from a high sense of duty, that we lay before our readers an account of a scene of disorder in the session of the General Assembly of the Presbyterian Church in Ireland, held at Belfast at the close of September. We take the account from a full and impartial report in the *Belfast News-Letter* of September 30th. On the evening of Thursday, the 29th, a scene transpired which painfully reminds one of the doings of the Tract Management and their abettors at Lafayette-place church and the Academy of Music. We clip a few sentences from the report, in order to present the aspect of the meeting, and will subjoin our comments upon the cause of the disturbance.

"Dr. Cooke—No, Sir, let not Mr. Denham apply any such term to me. He will not be allowed. (Applause in the gallery.) Dr Cooke used a legitimate term, and I will not allow Mr. Rogers or Mr. Denham to apply to me a term which I did not use. (Great uproar.)

"Mr. M'Creedy, Saintfield (shouting above the noise)—Allow me, Moderator, to speak to the point of order.

"The Moderator—Allow me to lay down the order. (Continued confusion.)

"Mr. Denham—Let me explain.

"Mr. Macnaughtan—It must be understood that this General Assembly, met in deliberation, will not permit their proceedings to be interrupted by applause from the audience.

"The Moderator—Our friends in the gallery ought to understand that.

"Dr. Cooke—And I will not permit any improper reference to Dr. Cooke, humble as he is, by his successor, however great he may be. It was Mr. Rogers used the word.

"Mr Rogers—I did not apply it to Dr. Cooke.

"Dr. Cooke—I say again, Sir, in explanation, that Mr. Rogers did say that I was interpreted by those around him to say what I did not say.

"Mr Rogers—I did not say any such thing. (Increased uproar.) I do, with the utmost respect,——

"Dr. Cooke—I appeal to the Clerk.

"Mr Rogers—I never put into his mouth a word that he did not employ. I repeated the word, and I said a number about me had interpreted it in that way.

"Dr. Houston—Mr. Denham has withdrawn what was, in his mind, a mistake.

"Dr. Cooke—It was no mistake. He knew very well I never said it.

"Mr. Rogers—As to the point of order, I want to support Mr. Macnaughtan in the topic he has introduced to the house.

"The Moderator—That support will be unnecessary. I am determined to support the order of the house. Let the galleries do as they please, I am determined to put them down, or rather I will not allow them.

"Dr. Cooke—I must say, with deference, I think you are right, but I have seen the time when others were wrong.

"Mr. Rogers—I know, Sir, we never have had these demonstrations except on a particular side of the house.

"Dr. Cooke—I know how to reply to that.

"Mr. Rogers—I know how valiant you are in the evening, when you get an audience.

"Mr. Morrow—If the Rev. Mr. Carson, deceased, or Mr. H. Meeredy, Killead, were present, he would tell them that Mr. George Magill had informed him of a conversation that took place, and warned him to be prepared for what was coming.

"Mr. Geo. Magill—Moderator, very fortunately Mr Carson is dead. (Loud hisses from the galleries.)

"Mr Rogers—As a matter of order, Moderator, I just appeal to you, are you to tolerate persons, who are not members of this court, either to express their approbation or disapprobation in this way? I hope we will not allow any mob in the gallery of this church to interfere with us. (Loud hissing.)

"Dr. Cooke—I do trust Mr. Rogers will see the propriety of not applying that phrase to the people of Belfast.

"Mr. Rogers (amid uproar)—I repeat the phrase. (Hissing.) I say respectable parties would not do that. (Renewed hissing.) They are a mob.

"The Moderator (shouting at the top of his voice)—Will our friends in the gallery——(the remainder of the sentence was lost amid the confusion created by half-a dozen members attempting to speak at once.)

"Mr Rogers—A non-disciplined mob from the purlieus of Sandy Row. (Hissing.)

"Dr Cooke—If the Moderator will tolerate that, let him do it.

"The Moderator—I beg your pardon. I will put down this. (Increased uproar.)

"Mr. Rogers—I move that the galleries be cleared.

"A Member—I second it.

"The Moderator—Now, brethren, will you be calm for a few minutes? (Continued excitement.)"

Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon riot. Transatlantic Christians found it hard to reconcile the riotous proceedings of the Tract Management in New York, with the glowing reports of the revival here; and so Christians upon this side of the water will be perplexed to understand how, at the very time when a delegation from the General Assembly of their Irish Presbyterian Church are giving us thrilling accounts of the revival in that country, that General Assembly, meeting in the very seat of the revival, could exhibit such a scene of unchristian commotion. The cause of the disturbance was as follows:

A year or two ago Rev. Dr. Edgar of Belfast, published a tract designed to prove that Presbyterianism was the church-polity appointed by Christ and his apostles. This tract abounded in offensive allusions to Episcopalians, Congregationalists, and Methodists. Indeed we are assured that in consequence of the feeling which it excited, the Evangelical Alliance declined two years ago to hold its session in Belfast, where, however, it has just been held for this year. We have already published a paragraph from this tract, which will enable our readers to understand how such general dissatisfaction was caused by it. Some time after, one or two tracts in reply to Dr. Edgar were published anonymously, and widely circulated. These tracts were tartly written, and contained some strong arguments against *jure divino* Presbyterianism. It was suspected that they were the production of a young minister in the Presbytery of Templepatrick, Rev. T. M. Morrow; and on being taxed with their authorship, Mr. Morrow would neither affirm nor deny upon that point, but asserted that he *approved* of the tracts. For this the Presbytery suspended him from the functions of the ministry; but he appealed to the General Assembly, and the violent scene described above arose upon the discussion of that appeal. In the course of the debate, a minister strongly condemned the following sentiments expressed in these tracts:

"In every instance where the term the Church is used in the New Testament, whether as respects a family and household, or a congregation of families, or a number of congregations, it never implies any particular form of government or discipline, but simply expresses a larger or smaller number of professing followers of Christ and his apostles." And again, "I hold that the Church of the New Testament is not limited to any particular form of government, but exists under every form wherein apostolic doctrine is maintained."

After quoting these sentiments, which are the plainest principles of the New Testament, a speaker in opposition to Mr. Morrow proceeds to say, "If this were true, then Presbyterianism has no Scriptural footing." Mr. Morrow was condemned for approving principles which every Congregationalist recognizes as the fundamental principles of church-order. After a stormy debate he was restored by a vote of 26 to 16—he having first retracted certain remarks and expressions displeasing to Dr. Edgar's friends.

The case has a special significance for Christians in this country. The General Assembly of the Presbyterian Church in Ireland contains two parties;—one represented by such leaders as Drs. Cooke and Edgar, intensely zealous for polity, the other by younger men of a more liberal type. The *Regium Donum* affords facilities for increasing party votes upon either side. If a new congregation can raise for three years £35 a year (of which only £15 need be raised within itself) the Government will give £75 per annum for the support of a minister. Hence there is a strong temptation to multiply feeble enterprises with a view to party and denominational strength. It is to be hoped that none of the money contributed in this country for the evangelization of Ireland will go toward such a scheme of *Presbyterian church extension*. The General Assembly in Ireland is opposed to that very *voluntaryism* in religious affairs, to which it here makes its appeal for aid. As the revival originated outside of the agencies of the Presbyterian Church, and is not by any means confined to its parishes, it would be better for Christians in this country to aid the movement through the unsectarian channel proffered by the American and Foreign Christian Union.

TRIENNIAL CONVENTION OF THE EPISCOPAL CHURCH.

Our readers, it is well known, are of no one ecclesiastical denomination. Of course, the great majority are Pedobaptist Congregationalists in New England and New York, and in other parts of the United States; and as we ourselves are of the same way of thinking with them on religious and ecclesiastical questions generally, our journal, very naturally, adapts itself, for the most part, to their wants and sympathies. But we have "constant readers" and subscribers, not a few, in that great body of Congregationalists whose distinction is that they reject our views of baptism, and practice only the immersion of adult disciples; and many more among Presbyterians of various sects, among Methodists of divers sorts, among the ministers and members of the Reformed Dutch Church, and among Lutherans and German Reformed, as well as some on the wrong side of the line which divides "all evangelical Christians" from the non-evangelical and the anti-evangelical denominations. Of course the Protestant Episcopal Church is not without its representatives on the books of our publishers. Indeed we regard the catholic character of our circulation as one evidence that we stand, in some good sense, upon a "catholic basis," and as concurring with the many facts which demonstrate the efficacy of the voluntary principle—that is, of liberty as distinguished from authority—in promoting Christian union.

It is not at all unlikely that readers of one denomination and another find in our columns, now and then, something that comes athwart the distinctive principles of their own particular system, ecclesiastical or theological. But as we have never, either expressly or by implication, pledged ourselves to refrain from asserting the principle of the completeness of parochial or congregational churches in distinction from the theory of provincial, national, or denominational churches,—or from asserting the free evangelical orthodoxy of the New England theologians, as distinguished from Unitarianism and Universalism on the one hand, and from all sorts of Triangularism on the other, our readers are, with rare exceptions, generous enough to take it kindly, or at least patiently, when they find us giving out our own thought and not theirs. Our own preference for Congregationalism is not so much a preference for a certain name, or for a certain code of regulations written and unwritten, as for the principle which leaves every parochial or local body of Christian disciples at liberty to regulate its own affairs in its own way, to choose for itself whom it will have to teach and to rule and guide; to pray standing or kneeling, with a book or without a book, with responses or with silent assent, as it finds most to its own edification; to baptize according to its own judgment of what the Scriptures require; to admit whom it pleases to its fellowship, according to its own judgment of the essence and the evidences of Christian character, and to determine, for itself, with what other churches, and in what forms it will exchange acts of mutual recognition and communion. The universal recognition of this principle would go far toward the annihilation of sectarian animosities; for it would be in effect the dissolution of sectarian organizations, or rather the conversion of them into organizations not sectarian. We are Congregationalists, not as desiring to propagate and maintain a sectarian Congregationalism, but as convinced that the largest ecclesiastical liberty, in other words the self-government (under Christ) of every local or parochial church, is the true and only possible catholicity.

It is not then with any "denominational" or polemic feeling that we refer to the recent triennial "General Convention of the Protestant Episcopal Church in the United States." We did not watch its proceedings with any minute attention while they were in progress; for we had no special interest in them. But the newspapers connected, more closely than we are, with that particular branch of the great body of those "who profess and call themselves Christians," are much occupied with the reported debates and doings of the Convention, and with comments on the same from the various stand-points of doctrinal and ecclesiastical sympathy occupied by the several parties into which the Protestant Episcopal Church is internally divided. Some things in that Convention seem to have been of more than usual importance as related to the general interest of true religion in our common country and in the world.

The peculiarity of the General Convention in the Episcopal Church, as distinguished from other Protestant conventions for similar purposes, is that it consists of two Houses sitting apart, and acting in some sort co-ordinately,—a "House of Bishops," and a "House of Clerical and Lay deputies." In the lower House, which, we observe, is habitually spoken of (we know not why) as the Convention, the several dioceses are represented by delegates from the diocesan conventions,—clergymen representing the clergy, and laymen representing the parochial vestries, and in a sense the people of the parishes; but though clergymen and laymen sit in one apartment, and debate promiscuously, the vote, on whatever question, is taken, when demanded, "by orders," the clerical delegates and the laical voting separately, and a majority of each "order" being necessary to a vote of the House. The House of Bishops sits, if we mistake not, with closed doors, and sends down its decisions and resolves to the lower House for concurrence in cases in which any concurrence of the lower orders is required.

One matter which was much talked of beforehand, and in which the laity as well as the clergy felt a lively interest, came under the exclusive consideration of the Bishops in their conclave. We mean the case of Dr. Onderdonk, the long-suspended Bishop of the diocese of New York. The disgraceful conduct of that Bishop, who was convicted by a Court of Bishops in 1844, had faded in part from the memory of the now living generation; and it had been thought that a remission of the censure then inflicted might be obtained from the House of Bishops, to which the removal of such a censure is expressly committed by the laws of the American Episcopal Church. The now aged prelate had subscribed a memorial which, at a careless reading, might seem like a confession with professions of penitence; and the convention of his diocese, including some of the best men in it, had been induced to express a willingness for the removal of the censure, provided the Bishop should not resume his jurisdiction or the actual performance of his functions. But it is creditable to the House of Bishops as now constituted, and hopeful for the future of the ecclesiastical confederation which they govern, that Bishop Onderdonk was *not* restored. On a motion for an unconditional restoration, the vote was, *ayes* 8, *noes* 26. On a motion for restoration to regular standing, but *not* to the exercise of jurisdiction, the vote was, *ayes* 9, *noes* 23. And finally, a motion that the restoration should take place when the suspended Bishop should place in the hands of the presiding (or Senior) Bishop the resignation of his jurisdiction over the diocese of New York, was laid upon the table by a vote of 19 to 11. That matter, therefore, may be regarded as not likely to come up again till the suspended Bishop shall be prepared to offer some explicit profession of repentance.

It seems to us that the aspect of the late Convention indicates, on the whole, somewhat more of a catholic spirit than we have been accustomed to look for in meetings of that description. By a catholic spirit, we mean the spirit which would lead Episcopalians to recognize the distinction between the universal Church of Christ, and the church as organized under Episcopalian forms, and which can feel that the former is larger than the latter;—the spirit which, taking notice of the distinction between the catholic, or general, Church of Christ in the United States, and the Protestant Episcopal Church in the United States, is ready to work for the extension and prosperity of the former and not merely of the latter. We have no doubt that those churches in this country (we speak of churches in the Congregational or New Testament sense) which have adopted the Anglican ritual, and, in part, the Anglican form of government, have a great part to do in the evangelization of the United States, and in the propagation of the Gospel through the world. We trust we (though already growing old) may live to see them understanding what their work is, and cheerfully undertaking to do it. We trust we may yet see them accepting their appropriate work with the full understanding that they are to do it, not as opposing or ignoring other churches, but as co-ordinate with them, and in some sense co-operating with them in a common field of enterprise for Christ. In proportion as the true spirit of evangelism is awakened among them, they will not only see and feel that men may be Christians without being Episcopalians, but will feel that there is work enough for them to do without laboring to pull down what others have builded.

In this point of view we regard with much satisfaction the missionary undertakings of our Episcopalian brethren, and especially their foreign missions. Home missions are sometimes undertaken and sustained—we are sorry to say—in a schismatic spirit, as when two or three little schism-shops bearing the name of churches are kept up in one locality, each by sectarian contributions from abroad. But where there is an earnest and large-hearted zeal for publishing the Gospel to all nations, home missionary enterprises will naturally take on more of the spirit of Christ and less of the spirit of sect. We like the tone and thought of the following, from a report of the "Committee on the State of the Church:"

"The work before the Church, the work at home, and the work abroad, grows in importance, and grows in promise year by year. With 40 bishops, with more than 2,000 clergymen, with 140,000 communicants, the Protestant Episcopal Church of these United States ought, under God, to be arriving at and achieving great things. What is most of all desirable, is a still larger measure of true piety in the Church; a piety formed by an abundant effusion of the Holy Ghost, a piety showing itself in deeds as well as words, giving life and energy to the hallowed, and venerable, and precious forms which have been her heritage from the days of old; a piety which shall make those who have looked upon her with doubt, and suspicion, and distrust, acknowledge her as the very spouse of Christ, the temple of the Holy Ghost; a piety which shall adorn the homes of our people as well as their sanctuaries; which shall write 'Holiness unto the Lord' on their substance and on their persons; which shall clothe them, in the sight of God and of man, with all the graces of the Spirit. Every member, as well as every minister of the Church, shall recognize his own personal obligation to do all in his power for the Master and Savior whom he therein serves. So only can the state of the Church be such as that Master and Savior in his omniscience will approve and will delight to bless."

We observe that Rev. Dr. Minnegerode, rector of the parish of St. Paul's in Richmond, uses the word "church" to signify the body of Christian worshipers statedly assembling in one place. If Episcopalians generally shall come into that way of thinking and speaking, they will become more catholic, and their relations to other Christian bodies will become more fraternal before they know it. In the rigid Episcopalian theory, a church, considered as a society of Christians, is nothing less than the church of a diocese, the parish church being only a church-edifice—Gothic, Byzantine, Romanesque, or of whatever style—in which the church-service is performed for those persons under the government of the bishops who reside in that parish. But see how this worthy Virginian rector—we had almost called him pastor—expressed himself when acknowledging the thanks which the House of Deputies had voted to him, and "also to the vestry of St. Paul's church for the use of this church,"—and furthermore to "the rectors of parishes in this city," and to the families whose hospitality the members of the Convention had enjoyed. Among other things, he spoke as follows:

"In behalf of the *churches* in Richmond, I express my most grateful acknowledgment for the sentiments that have been uttered. When this Convention was first spoken of, and we began to make our arrangements, the question was often asked whether I thought it would result in any good—I mean, whether it would bring forth any spiritual good for the population of Richmond, and particularly for our *churches*. Now I confess that there are many things attending the meeting of such a body which are necessarily secularizing, distracting, and dissipating. We all know human nature, even in the Church of Christ, too well not to know that divine services frequently do not have the desired effect or their legitimate effect, because the people, in running after this or that preacher, forget the message of God. But, Mr President, I am sure, and I hope I do not too much trespass upon the patience of the House in saying it—that since the meeting of the Convention, I have felt that the request which I made to the members of *my church* that they should pray more earnestly than ever before, that the meeting would prove a blessing to themselves and to all concerned, has been complied with, and that those prayers have been answered. I am fully convinced that this Convention, which I believe has been hospitably received, will not leave us without leaving a blessing behind, not only in the services which have been so well attended, but where the Gospel has been so faithfully preached; it is not only that, but the spirit of this Convention has been marked by mutual kindness and gentleness, and the measures which have been carried in this Convention, I trust, will bode happiness upon the Church for years and years to come. And not only that, but we have entered more largely upon the consideration of the extension of our missionary field, than has been usual in this body. And it is not only that, but the laity have been called upon more earnestly than before to aid in the work of the Church."

The spirit which breathes in these words is as truly catholic as it is evangelical. When restored generally shall begin to speak out in this way as if every local assembly of Christian worshipers were not merely a parish but a church, and shall at the same time feel as this good man evidently feels about the missionary field and the part of the laity in the work of the Church, the Episcopalians will be likely to outstrip even the Presbyterians in the advancement and strength of their ecclesiastical confederation.

We cannot say all that we intended, without saying too much. Let us then content ourselves with one additional fact, which we take as we find it in the columns of an Episcopalian newspaper.

"Prayer-Meetings at the General Convention.—It was with some hesitation that a prayer-meeting was announced for every morning at a quarter before seven, during the General Convention, in a large church; but they were well sustained to the end, the church being generally filled, sometimes to overflowing, galleries included. Persons of all shades of opinion attended, and took part. They were usually opened with a few collects and a short portion of Scripture, upon which followed a series of short addresses, hymns, and extempore prayers. The blessing of God upon the Convention was the constant theme of supplication.

"That it was good to be there was the common sentiment. Such congregations have never before been in attendance upon the sessions of the General Convention, and of the various societies which met very frequently in Richmond; while not less than ten sermons were preached each week at night in the various churches.

"Not fewer than six sermons a week were also preached by members of the Convention at the different African churches. One of these churches has nearly 2,000 communicants. A number of the Bishops preached at this church. One Sunday afternoon, we noticed seven Bishops present, and a large number of clergy from all parts of the Union. Dr. F. Vinton and Hawks preached. The trumpet gave a certain sound, and the singing was 'the voice of a great multitude.'

"We have never seen so religious a spirit pervading any Convention as this. It will be a memorable Convention. Many who went to Richmond with reluctance would rejoice at its being again chosen as a place of meeting."

THE ASPECT OF ITALY.

Our readers will welcome the renewal of letters from our Italian correspondent. In the light of the war he was summoned from Italy to a remote part of the continent, and obliged to suspend his communications with this journal. He is now near the center of affairs in Italy, and has special facilities for comprehending the Italian question in a social, political, *military, and religious* point of view. His letters will have special interest in view of the new complication of affairs in Central Italy. The pregnant utterances of *The London Post*, the organ of Lord Palmerston, touching the attitude of Napoleon toward the Italians and the Pope, foreshadow difficulties and possible conflicts in the future greater than those which the Zurich Conference was assembled to adjust. Says *The Post*:

"The restoration of the Papal Government by any other means than an armed foreign intervention is utterly impossible. The treaty of Zurich, repeating the preliminaries of Villafranca, binds the high contracting parties to recommend administrative reforms to the Pope. But what treaty can ever bind the Pope to act on the recommendation? Both Austria and France, at the very moment of signing the treaty, must have been aware that its execution, as regards this clause at least, will be as impracticable as a similar recommendation given to Queen Victoria to rule on purely despotic principles, an engagement on the part of the Emperor of the French to disband the entire French army, or a pledge by the Emperor of Austria to favor and foster the separate nationalities beneath his sceptre. Papal reform is synonymous with Papal suicide. Our governments may attempt to draw the distinction between a limited temporal and a boundless spiritual authority, but Rome herself will never acknowledge such a distinction to be just. Just *imagine a Power* ruling over the hearts and consciences of mankind in the remotest corners of the earth, and subject to the chances of a general election and to be outvoted on the estimates; a Power whose decrees are infallible in all that concerns the highest interests of our race, compelled to listen to and adopt the suggestions of municipal corporations and provincial estates in matters connected with the lowest. Such a Power, at once irresponsible and responsible, infallible and erring, omnipotent and powerless can, in the eyes of any thinking politician, be nothing else than the strangest anomaly the world ever saw; it will certainly not be regarded as an inviting field for administrative and political reform. Its own subjects pronounce the attempt to be hopeless.

"*We can easily imagine the embarrassment of the Emperor of the French to be extreme.* He has undertaken the special protection of the Papal Government. He has also undertaken the special protection of Italian liberty. The Papal power and Italian liberty are in open warfare; the Italians have revolted from the Pope; the Pope is denouncing the Italians. *His denunciations are echoed by the Catholic prelacy all over Europe—by none so loudly as by the prelates of the Gallican Church.* It is most probable, it is almost certain, that within a few months, perhaps within a few weeks—nay, the event might occur within a few days—the Romagna will be attacked by the Papal troops. It is still more certain that at the first menace of an armed intervention in the Duchies, *the troops of Central Italy, under the command of Garibaldi and Fanti, will take the whole Roman question into their own hands, and sweep before them every vestige of the Papal rule as far as the Neapolitan frontier. And it may be questioned if they will stop there.*

"In this possibility, this probability, we might almost say this certainty, the immediate intervention of Austria may be anticipated. What part would France then play? What extension would this Roman question then assume? These are questions which every European statesman must feel to be extremely serious. Every English statesman, at least, who possesses a due sense of his responsibility to his own country and to civilized Europe, on whose fate his decisions will exert an influence, must be imbued with the conviction that no means should be left untried to avert the dangers which he cannot fail to foresee."

We have entire confidence in the patriotism, the prowess, and the military skill of General Fanti and Garibaldi, and also in the self-sacrificing spirit of the people for the cause of freedom. But the patriot army needs resources, and the friends of Italy in America should be prompt to send to Garibaldi a substantial expression of their sympathy. The cause demands not words, but material aid.

Above all, let the friends of religious freedom and the pure Gospel, be earnest in their supplications for the emancipation of Italy. The promise is that the Lord will consume the "mystery of iniquity," the "son of perdition," with "the spirit of his mouth, and the brightness of his coming." It would seem to require but the breath of the Almighty to overturn the secular Papacy, and destroy for ever its central power at Rome. And the breath of prayer may kindle that breath of the Almighty to go forth and devour "that Wicked One."

NOTICES.

Seamen's Convention.—A Convention of Chaplains and Friends of Seamen will be held in the Mariner's church, cor. of Madison and Catharine streets, (under the direction of the Port Society,) on Wednesday, Nov 9th, at 10 A.M., to consider the best mode of advancing the temporal and spiritual interests of Seamen.

The Convention is expected to continue in session three days, and will be open to the public. The days will be devoted to discussion; the evenings to religious exercises.

The closing meeting will be at the Cooper Institute, on Sabbath evening next, (13th,) at 7½ o'clock, with Addresses and Devotional Exercises. 571

Church of the Puritans—Rev. Dr. Cheever will repeat, by request, his Discourse delivered at Chicago before the American Missionary Association, next Sabbath evening, in the Church of the Puritans, on Union square, at 7½ o'clock.

MARRIED.

TYLER-GILBERT—In New Haven, Ct., at the First Methodist Episcopal church, October 26th, by Rev. L. S. Wood, the pastor, assisted by Rev. Dr. Dutton of North church, Rev. Moses Tyler, pastor of the Congregational church, Owego, New York, to Miss Jennie H. Gilbert, daughter of the late Jesse Gilbert, Esq., of New Haven.

ARMSTRONG—SEYMOUR—On the 18th ult., at the house of the bride's father, by Rev. H. H. Northrup of Flint, Rev. C. S. Armstrong of Lansing, Mich., to Emily, daughter of Hon. James Seymour of Flushing, Mich.

FITCH—STARR—In Meriden, Illinois, Oct. 16th, by Rev. A. B. Campbell, Mr. M. J. Fitch to Miss Caroline E. Starr.

HARVEY—BARRETT—In Jamestown, N. Y., on Thursday, Nov. 3d, by Rev. Rufus King, Willard Harvey of New York City to Miss Sarah P. Barrett, daughter of Hon. Samuel Barrett of Jamestown.

DIED.

PORTER—At Chicago, Ill., Robert Otto Porter, of typhoid fever, youngest son of Rev. Jer and E. C. Porter, in his eighth year, on the 25th of Sept.

BENADE—At Easton, Pa., on Monday, the Right Rev. Andrew Benade, the oldest Bishop of the Moravian Church in America, and nearly 90 years of age. He was much respected for his intelligence and good qualities.

BRADISH—In Meriden, Ct., on Tuesday, Nov. 1st, S. Jennie Mather, wife of John G. Bradish, aged 22 years.

FINANCIAL.

Partner Wanted.

The advertiser, having retired, about a year since, from mercantile business, in which he had been actively engaged for more than fifteen years, proposes to form a new copartnership on the 1st of January next, and would be glad to confer with any party having experience or capital, who may wish to join him in either of the principal branches of trade.

In order to assure those who may be disposed to treat upon the subject of the good intentions and respectability of the advertiser, he has liberty to refer to J. E. Williams, Esq., President of the Metropolitan Bank, N. Y.

All communications will be regarded as strictly confidential.

Please address MERCHANT, office of *The Independent*, N. Y., giving real name, and stating preference as to the kind of business, etc. 571

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John J. Phelps, Esq., *Poughkeepsie, N. Y.*
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Messrs. Phelps, Bliss & Co., *New Haven, Ct.*
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William Mulligan, Esq., Rev. David Root.
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Thomas Smith, Esq., Hon. Mark Skinner.
A. G. Hammond, Esq. *Boston.* Messrs. Ogden, Fleetwood & Co.,
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Other references to persons living in various cities at the East can be furnished if desired. 563-614

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The plain reason why Singer's Sewing-Machines have always sold readily at a higher average price than any other, is that they are better, more durable, more reliable, capable of doing a much greater variety of work, and earning more money. Long continued popularity is proof of sterling merit. In the purchase of what are called cheap Sewing-Machines, thousands have been deceived and disappointed, but with Singer's Machines there is never any failure or mistake.

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formerly sold at $145, but now reduced to $90, is too well known all over the world to need any description. Every sort of work, coarse or fine, can be done with it.

SINGER'S NO. 2 SHUTTLE-MACHINE.

This is the favorite manufacturing Machine everywhere. The size of the Machine gives ample space for almost every description of work, which, together with its admirable working qualities, gives it a decided advantage. Price, with table complete, $105.

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Family Reading.

LESSON BY THE WAY.

A Strong Man made Stronger.

THERE is a class of men who journey extensively, and a class who are much at home. Active capitalists, speculators, managers of railroads, politicians, proprietors of inventions, wealthy idlers, pleasure-seekers, and those more needy gentlemen who wish to make a fortune by a stroke, and to whom a hopeful change of business or place is an ever-present *ignis fatuus*, constitute the former. To the man who stays at home, travel seems to be the most irregular of human events. But he who journeys much, finds it to be a little world of its own, in which the same faces recur so often as to become familiar; and, though darting hither and thither, in opposite and angular directions, he cannot dispossess himself of the impression that he is in a definite community, differing only from a village in that it is placed upon wheels, and whirled from point to point.

Among the nomadic you find two marked classes —the taciturn and the talkative. Granted, that these are visible in cities and everywhere; but denied, that the distinction is anything like so evident and decisive. You will see the taciturn buried in the newspaper, studying the railway guides, absorbed in posters on the walls of stations, nodding drowsily, or staring at vacancy by the hour. But, though you sit by his side through the rattle of the livelong day, your presence and very existence will be wholly ignored.

The talkative will begin with a commonplace remark, sliding therefrom to his own or your personal affairs, till before you are well aware that a conversation has commenced, you have "swapped" a number of important facts in your history and condition with your free and companionable neighbor. Thereupon is builded a fine conversational structure, finished at the termination of the journey with a capstone of hearty and often enduring friendship.

Tarrying in Milwaukee a stranger, I was taking my accustomed walk from the hotel to the landing to meet the fine mail-steamer sweeping in from the fresh-water ocean, when I found myself walking, step by step, with a substantial man in a drab overcoat. He made a remark, while replying to which I looked into his face. It was a stout face —a face full of health, and blood, and vigor, and will. I thought it was kindly, too. Before the steamer was met, I had confessed my nativity, my father's occupation, my own, and a dozen other things of greater or less importance; and had received from my stranger friend, himself a traveler, various installments of a similar nature. There was a frankness, openness—a plain "I want to get acquainted, sir"—about the man which made me elect him my temporary friend without hesitation.

In free converse upon all sorts of topics, we sauntered along to the cliffs, where the waves of the Michigan imitate ocean in their surgings and breakings upon the pebbly shore, and whence the broad lake lies before you, stretching far away to the wooded headland at the right, to the bold promontory at the left, and to the sky-meeting offing in front. The wind swept over the water with disturbing force, ruffling its face and raising billows of considerable size and power; and the scene suggested many a tale from my friend of startling scenes among the earlier shipping of these inland gulfs, matched by my own recollections of like emergencies along the shores of Long Island and the cliffs of Cape Cod.

Speaking with the sharp, quick movement of the man of strong character and active life, he pointed out two or three buildings of great beauty and cost, as being the property of a man whom he knew when a boy—a vender of apples.

"You are seeking your fortune?" he said, looking me in the face.

"Not exactly. I am seeking a position of comfort and comparative ease. An income sufficient to satisfy my actual wants, and enable me to exercise my tastes in connection with the labors of life."

"I see. I thought so. You do not thirst for possessions. You would tinge your business-life with literary enjoyment. It has been different with me."

I ventured the suggestion, "How?"

"A few years ago I was in a whirl. My early life had been pretty successful. I had reached a business which was lucrative, and was riding the tenth wave of success during the widely prosperous years preceding our reverses. In my boyhood I had longed always for wealth and the power which comes of it. I now experienced a fascination in its pursuit, and saw nothing to hinder the realization of my desires."

I remained silent through the pause, and he started again in his rapid manner.

"I became connected with a flouring-mill in a Western state. It was very successful. You have seen the brand. The flour is known all over the Union. I bought real estate, shipped grain, came here to Milwaukee and invested, extended my operations to Chicago, built houses and mills in lesser towns—in short, was in one endless whirl of successful business excitement.

"I saw myself on the high road to—I knew not what. 'More' was the only word I knew anything about. A hundred thousand was as nothing to me. I wanted—I cannot tell what. Whatever I touched, brought me profit. I was insatiate—drunk. Looking back now, I cannot tell what I was thinking of. Indeed I believe I did not think at all, except to have a vague sense of a something magnificent toward which I was trending."

My friend paused, and I repeated some commonplace observation (what miserable things are commonplaces!) to show my interest in his story.

"From the ability to command any amount of money, there came an awful change. I was first touched, then grasped, then screwed tightly in the vice of the crisis. Bound hand and foot, I lay at the mercy of my creditors. The value of my possessions ascended like smoke, and was lost. Then came mental distress—anguish. Ruin was written on all my door-posts, read by my children, and studied day and night by me. Gone were all my hopes—my wild ambitions, my insatiate desires. Hope fled, heart failed, health deserted, and I was almost mad."

"And now"—I said.

"Now I am again in the business-world, trying to clear myself. Yesterday I bought twenty thousand bushels of wheat. To-morrow I may buy sixty. I may make on it. I may not. I am active as ever, working, thinking, striving. But I have no such desires as before. I shall not again lose myself in the whirl."

"But how can you trust yourself? Will not the appetite come again with the gaining?"

And here, I cannot tell how it was said, but the truth came out, humbly, trustingly, almost tremblingly, that the trials of those days had been lifted by a power divine; a fire had run through his heart-forest, and burned the fagots which the Prince of Evil had used to kindle that other biting flame. The overwhelming suffering had been the furnace which had sundered his bonds. He had learned to trust in Christ, to carry him into his daily life. He repeated it, "*The life, Christ in the life,*"—and this had saved him with a salvation upon which he could rely.

Humility sits sweetly on the strong man; and trust wears unusual beauty when it adorns one whose own arm has achieved success during even a few years of life. As he strode down the street, and I went to my room, led by the interest which personal experience always imparts to abstract truth, I said to myself, "What a power in the gentle religion of Jesus of Nazareth!—a power to subdue as well as comfort" And my heart bounded at the thought expressed in the quotation with which he had closed our interview—"If I had not lost my property, I might not have saved my soul." C.

NIGHT MUSINGS.

(This hymn was found in a chest in an English cottage—author's name unknown.)

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For, oh! in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my spirit lies
Beneath thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but thee?

SOME UNSUSPECTED HOUSE-PLANTS.

I do not mean that stand of green and flourishing geraniums and roses, which has just been stationed in your south window, the pet of your anxious thoughts, which you *hope* to be able to keep through the winter, though if you do it will be the first time.

I ask you to look at a few very humble, unnoticed plants, which are found in and about every house the world over. Do you know that plants grow and spread by thousands all over the sides of your house and stone steps, and from garret to cellar, continually multiplied and died out again?

Well, there is a sly, insinuating family that goes creeping in all by-places, and lives where you never dreamed flowers would live.

One of these plants is fond of old warm garrets, and dark, damp closets and corners. It takes root in old books and papers, and in clothes that have been long laid away. Here it spreads in green, brown, and dirty patches, which your mother calls *mildew*. And that is the right name, though I doubt if she told you it was a blossoming vegetable as truly as your hyacinths.

Another of this family, so wide-spread, is always at home in the pantries and buttery, is in the cellar, or even in your desk in school. Instead of growing in the ground as a plant should, it takes root in bread and cake, and is particularly fond of cheese. In a single night ten thousand little plants will grow and spread like a soft, blue cloud throughout a loaf, and in the morning the cook declares "the bread's moldy." The little plant is mold. But how did it get into my desk, and grow on that piece of apple? Does it spring out of the loaf and the apple? No; the air is full of its invisible seeds, floating everywhere; but they will only sprout in confined, damp, or warm places. On the right soil, thousands will come into life and decay in a few minutes. Yes, that tiny mold is a vegetable, with root, stem, and blossom.

On the south side of the street, in the city, and on the north side of every building, bricks and stones turn green. Most likely you thought it was *only turning green*, and never asked the reason. The microscope shows it to be a minute plant, whose name is lichen, and it has a near relative in the woods, growing on stumps and the old bark, on stones and fence-rails. This last is larger and prettier to the naked eye.

In the field, these small vegetables are the dread of farmers. For if the weather is wet, rot, mildew, smut, rust, and blight, all species of Fungus, (that is the family name,) run riot over the fields, and planting themselves upon the grain, destroy its life. Have you never picked an ear of corn that was all swollen and spotted blue and black? That was blight. Farmers call it a disease; but it is a vegetable. It is certain, however, if the sun shines, and the grain is strong and healthy, that these plants will not grow upon it.

One name is given to all these—the *Fungi*. Some of them grow in ink, in milk, and vinegar, and, more curious still, some on living animals.

In Italy, the silk-worm is destroyed by thousands by a fungus growing all over its body. Every child has picked off the windows, in some old close garret, flies that lay dead, glued to the glass, and covered with a thin blue film. The fly became sick in the confined air, and then the seeds of the fungus sprouted upon it, and killed it. Even men are sometimes attacked by these plants.

I grant you this is not a very pleasant family, creeping into life in the damp and dark, fixing on the sickly or decaying substance, and mantling it with death, and often flourishing in poisoned soil. Nor do I expect you will give a place to mold and mildew among your plants in the window, but let us understand them. Let us allow them a right in the great vegetable kingdom, and acknowledge their kindred to our roses.

CONVERSION IN THE GARDEN OF GETHSEMANE.

In a private letter received a few days since from Rev. Addison Ballard of Williamstown, Mass., occurs the following passage in reference to that hallowed spot so dear to every Christian heart, which I trust will interest the readers of *The Herald* as much as it has me. I know he will pardon me the liberty I take in sending it to you for publication.

"Last Sabbath," he writes, "Dr. Mason Noble, from Washington, Chaplain in the Navy, gave us a very interesting and impressive account of his visit to Gethsemane. That is one locality that seemed to be identified beyond doubt. It has within a few years been walled in with a plain stone-wall about seven feet high, having an entrance on the east side. The garden is kept by Franciscan monks, whose simple huts are built against the wall, and who receive visitors very kindly. The place is prettily laid out with walks and flower-beds; an arbor and vine at its foot. Eight large and very old olive-trees are within the inclosure. Their gnarled roots and branches show them to be of great age, and some suppose they stood there in our Savior's time, and that beneath one of them he suffered his agony. Dr. Noble said it was a solemn, sad, but joyful day to him; and one event made his joy complete. In the evening, an officer of the ship, and a dear friend, called on him. Said he, "I have to-day visited Gethsemane. As I sat beneath one of those olive-trees I thought as never before of what my Savior had suffered for me; my heart was melted, and there, looking up into the bright heavens above me whither he has gone to give repentance and remission of sins to his people, I consecrated myself solemnly and joyfully to his blessed service."—*Central Herald.*

ERRONEOUS ESTIMATE OF BOYS.—Douglas Jerrold was considered a dull boy; at nine years of age he could scarcely read. Goldsmith was a very unpromising boy. Dryden, Swift, and Gibbon in their earliest pieces did not show any talent. The mother of Sheridan, herself a literary woman, pronounced him to be the dullest and most hopeless of her sons. The father of Barrow, the great preacher and writer, is said to have exclaimed, "If it please God to take away any of my children, I hope it will be Isaac." The injudicious parent regarded the lad as a miracle of stupidity, but he afterwards proved the glory of his family.

LORD BROUGHAM AS A WORKING-MAN.

[At a meeting of the working-classes, in connection with the Bradford Mechanics' Institute, Lord Brougham thus alluded to his career as a working-man:]

IT was always more useful to point out defects than to indulge in panegyrics, and he would take the liberty of alluding to one defect which the working-men of Bradford, in connection with all operatives, were chargeable with. It was—that they did not sufficiently estimate the absolute necessity of provident and prudent conduct. The particular kind of improvidence which he was going to specify might be called comparatively trifling, and it was very easily remedied. It was, that they did not sufficiently reflect that they were not entitled to any relaxation or amusement whatever till after their day's work was done; that they were not entitled to even the relaxation of reading and instructing themselves till after they had finished their day's work. Their highest interest and duty was to follow their regular callings, and so secure their independence. Now, he was speaking as a working-man himself, and that was the rule he had always followed. He never considered any one hour or minute his own, or considered himself entitled to relaxation even in the way of instruction—out of the line of the profession he followed—till his day's work was honestly and entirely done. He had been a working-man all his life; and, what was more, he had all his life lived upon his wages. Yes, it so happened that he never spent one half-penny of any little property he enjoyed, or of any sum that might have come to him; he had always lived by the sweat of his brow. Another subject to which he would refer was the kind of relaxation in which the working-classes should indulge. He entirely agreed with what had been said by other gentlemen, since the commencement of the Conference, on the subject of reading. It was a great misfortune that at any one time they had so large an issue of inferior works of fancy and imagination. He did not at all object to works of fancy The proverb was, that "All work and no play makes Jack a dull boy;" so if reading was all dry, hard reading, unrelieved by anything that was light and fanciful, the mental stomach would not digest well. Therefore, he did not object to works of fiction; but to those that were not of the purest kind—to novels of a light kind, full of extravagant descriptions, of impossible scenes and sickly sentiment, and all kinds of things that never could have occurred among men and women in this world, he had a decided dislike. There had, however, of late years been a great improvement Few of these trashy works are now circulating, while there were in circulation many excellent works of fancy, the perusal of which might be productive of much good. Now, seeing that he had been a working-man all his life, and was so at present, it might be said that he should, at his time of life—and he was a good deal over thirty years of age—(great laughter)—take a little rest, and that he had earned a title to a little repose. But the great Christian poet, Cowper, had said with truth:

"A man unoccupied is not at rest,
A mind quite vacant is a mind distressed."

And he had resolved that, so long as Providence allowed him to retain his faculties, he would not fall under the description of a "man unoccupied," or a "mind quite vacant." He would continue, as far as he was able, to live the life of labor to which he had been so long accustomed.

ANECDOTES OF REV. ROWLAND HILL.

WHILE once preaching at his country church at Wotton-under-edge, the only time, Mr. Jays says, when it seemed possible to be drowsy under his sermons, he saw several persons sleeping, and making a considerable pause, he said: "I have heard that the miller can sleep while the mill is going, but if it stops it awakens him. I'll try this method;" and so sat down, and soon saw an awakened audience.

A man once applied to Mr. Hill for admission to his church, and began an account of his religious experience by relating a dream. Mr. Hill replied: "We will tell you what we think of your dream after we see how you go on now you are awake."

One more fact shall be given from Mr. Hill's own pen:

"Once when I was returning from Ireland, I found myself much annoyed by the reprobate conduct of the captain and mate, who were sadly given to the scandalous habit of swearing. First, the captain swore at the mate, then the mate swore at the captain, then they both swore at the winds; and I called to them with a strong voice for fair play. 'Stop, stop,' said I, 'if you please, gentlemen, let us have fair play, it's my turn now.'

"'At what is it your turn?' asked the captain.

"'At swearing,' I replied.

"Well, they waited and waited, until their patience was exhausted, and they wished me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. The captain replied with a laugh, 'Perhaps you don't mean to take your turn?' 'Pardon me, captain,' I answered, 'but I shall do so as soon as I can find the good of doing it.' I did not hear another oath on the voyage."

"BUT MY WORD SHALL NOT PASS AWAY."

A SINGLE-HEARTED, simple man
Stood by a river side,
And waited that the rolling flood
Might pour away its tide.

An eager-hearted, earnest child
Knelt by the stream of truth,
And wondered how that stream had run
Since time was in its youth.

The river rolled, and wasted not;
The traveler turned aside;
The child became a thoughtful man,
And still he knelt, and died.

'Tis past,—and where the billow broke,
A field is green with sod;
Yet still that silent stream of truth
Is flowing forth from God.

CHRISTIANITY IN SOCIETY.

How old is Christianity, if we measure its age by centuries, and yet how young and fresh it is when we consider its promise and strength. It has all the dignity of age without any of its decrepitude, all the vigor of youth without its inexperience. As an institution, it stretches farther back than any nation in the civilized world, and as a spirit of reform it has wrestled with every phase of wrong which eighteen centuries have witnessed. It is more ancient than the oldest countries of the old world; its preachers spoke in twenty tongues centuries before the government was established which is represented by the Vatican; it stood by the desert fountain from which all modern history flows, and dropped into it the sweetening branch of truth and peace. And yet its vigor has not been paralyzed by the evils which it has assailed, nor by the corrupt institutions which have too often disgraced it in the eyes of men. As an influence it has never been so powerful, so ambitious, or so daring as it is to-day.

Wherever Christianity has been published since its first diffusion by the Apostles, it has broken in upon the carnival of oppression, and stopped the fierce revels that made humanity their sport. At its sound those who were trampled down have started to their feet; the children of the soil have looked up and felt over them the canopy of heaven; the debased have grown conscious of the stirrings of a soul; and they that had been treated as the kindred of the clod, have burned with the aspirations of the skies.

The principles which, fifteen centuries ago, denounced the horrible slavery of pagan Rome; which, earlier still, rebuked the polished corruption of Corinth, and the idolatry of Ephesus, and which inspired the eloquence of Luther and Zwingle, now find eloquent lips through which to assail evils, corruptions, and social wrongs of the nineteenth century, and have possessed themselves of agencies by which they build bethels for neglected seamen, erect hospitals for the protection of the destitute, and scatter the word of truth with its attendant blessings on every benighted shore.

The poorest member of society, if he is connected with a Christian church, may sometimes feel a worthy pride in being a member of a vast community which stretches from the Andes to the Indus, from the Antarctic to the Arctic sea; that has bid defiance to the vicissitudes of more than eighteen hundred years, and inspired the genius and virtues of them all; that produced the transition from ancient to modern civilization—the missionary of nations—the vanquisher of the sword—the patron of art—the associate of history.—*Boston Transcript.*

SIR JOHN FRANKLIN'S EXPEDITION.

Letter from Capt. M'Clintock.

THE following is an extract from a reply by Capt. M'Clintock to some queries addressed to him by Mr. Selby of Spalding:

DUBLIN, Oct. 17, 1859.

In my published report I simply stated the leading facts of our discoveries. There was not room to express opinions; besides which, I wished that all interested readers should draw their own inferences. The boat was only sixty-five miles from the ship, and I believe it to have been returning for more provisions. The two skeletons found in it were probably boat-keepers—men unable to march with the others, all of whom I suppose to have proceeded for the short remaining distance without the boat. There was ammunition in abundance, but the country—the early spring, at least, when our countrymen were there—affords no game whatever. Even Esquimaux cannot live there.

With regard to provisions, you will observe that I mentioned chocolate, tea, and tobacco. It is clear that these alone will not sustain life. You are doubtless aware that an unusually large quantity of solid animal food is necessary, even to men in vigorous health, in cold climates. Had the country been capable of sustaining natives, not one of these traces would have remained for us to gather up.

With respect to an overland expedition, you may recollect that such was sent out by the Admiralty under a Hudson's Bay officer, Mr. Anderson, in 1855, in preference to a naval expedition by Barrow's Strait. Mr. A. descended the Black River to its mouth, and discovered traces of Europeans upon Montreal Island. Therefore I do not think further records would be found by a second expedition over the same ground. You will observe that my first care was to reach Montreal Island and Point Ogle, where Anderson's search terminated, and after re-examining those positions, to complete the search from thence to where the lost people landed from their ships. The greater part of this painfully interesting route was gone over three times—twice by Lieut. Hobson and once by myself. The natives repeatedly told us that all the white people had died.

I am, yours very sincerely,

F. L. M'CLINTOCK.

To F. T. SELBY, ESQ.

A LICENSE FROM GOVERNMENT.

LICENSED to make a strong man weak;
Licensed to lay a wise man low;
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm;
Licensed to hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderous knife.

Licensed where peace and quiet dwell,
To bring disease and want and woe;
Licensed to make this world a hell,
And fit man for a hell below.

REV. PATRICK BRONTE.

AN article in the last number of *Frazer's Magazine* gives the following description of the father of Charlotte Bronte:

"The attendance was small in the morning, but better in the afternoon, when Mr. Bronte preached. Owing to his advanced years he is not able to attend the whole of the service, but comes into church when the prayers are half over. A most affecting sight, in truth, it is to see him walking down the aisle with feeble steps, and entering his solitary pew, once filled with wife and children, now utterly desolate, while close beside it rises the tombstone inscribed with their names. Full of sorrow and trouble though his life has been, the energy of the last surviver of the race seems not a whit abated; his voice is still loud and clear, his words full of fire, his manner of earnestness. Lucid, nervous, and logical, the style of his preaching belongs to a bygone day, when sermons were made more of a study than they are now, and when it was considered quite as necessary to think much and deeply as to give expression to those thoughts in language not only impressive and eloquent, but vigorous and concise. It would not be easy to give a faithful picture of the impression which Mr. Bronte evidently produces on his hearers, or of his own venerable and striking appearance in the pulpit. He used no notes whatever, and preached for half an hour without ever being at a loss for a word, or betraying the smallest sign of any decay of his intellectual faculties. Very handsome he must have been in his younger days, for traces of beauty the most refined and noble in expression even yet show themselves in his features and in his striking profile. His brow is still unwrinkled; his hair and whiskers snowy white; lines very decided in their character are impressed about the mouth; the eyes are large and penetrating. In manner he is, as may have been gathered from what has been already said, quiet and dignified."

THE GOOD WORK OF A BISHOP.

AT the opening of the Synod of Albany, Rev. Dr. Parmelee preached the sermon. He was one of the original missionaries in northern New York, having endured as much in his work as any shady-side parson can whine over. In the course of the sermon he said: "Brethren, I have for fifty-one years preached the Gospel of Christ, in the midst of some hardships and many comforts, and though I may truly say that I do not fear death, but look upon it with great calmness, yet, if it should please God to renew my term of office, I would joyfully accept a commission to preach the Gospel clear up to the day of judgment." The words were electric. Ministers were ashamed of their complainings. They feel that it was a good work to labor for Christ. How many professed Christians will say, "I had rather be a ditcher than a minister of Christ?" Which sentiment has the best ring in it? Which shows the best Christian earnestness?

Foreign Miscellany.

Congress of Social Science—The Social Science Congress, which has just commenced its third annual session at Bradford, may be regarded as one of the most important illustrations of that earnest desire to arrive at a thorough understanding of the sources of the evils still afflicting society, coupled with a fixed resolution not to rest content with theoretical speculation, but to give practical application to the remedies suggested by sound reasoning, based upon enlarged experience, which is one of the most cheering characteristics of the present age. It would be impossible to overestimate the vast importance of the topics which are to be there discussed by men who aim at no party victory or sectarian triumph, but whose hearts are animated by one sole desire—the wish to enhance the prosperity of our common country by promoting the welfare of those whose elevation in the intellectual and moral scale will do more to enhance the true glory of England than the conquest of a thousand provinces. Considerations of foreign policy and of party politics are alike cast into the shade by these questions, demanding responses upon points which affect the vitality of our civilization, and leading to conclusions which must influence, for weal or for woe, the destiny of the most helpless section of our countrymen. Nor is it to be supposed that these discussions have a bearing solely upon the interests of the humble; though the pride of birth may arrogate to itself a haughty exclusiveness, and look down contemptuously upon the lowly as beings of another and inferior order, yet the fibers of society are so closely and so universally interlaced that the suffering of a single member reacts upon the whole body politic, so that the true common interest is centered in the common happiness and the common virtue. Improve the dwellings of the poor, so that there may be some possibility of their enjoying domestic comfort in their own homes, and you draw them from the gin-shop and the tavern, and, by diminishing the influence of one great source of crime, lessen the burthen upon the tax-payer. Extend the facilities for popular education, and there will be fewer young vagabonds ripening into criminals whose punishment will cost the state ten times as much as would have suffised to train them to become honest and productive citizens; enhance the perfection of reformatory discipline in our prisons, and the convict may come forth from them a useful member of society, instead of being as at present an apostle of crime, raising constantly fresh recruits for that lawless army whose members entail upon us a double loss—first ravaging our property, and then costing us heavy sums for their chastisement. There are many subjects to be discussed by the Congress which have a special interest for the upper and middle classes; but even those which appear chiefly to affect the poor are indirectly of vital moment to their more prosperous fellow-citizens. We shall follow carefully the proceedings of the body, and doubt not that we shall have occasion, during its session, to direct the attention of our readers to some of the matters which will come under its consideration; for the present we content ourselves with recording our high appreciation of its general objects, inferior in importance though some persons may deem them to the organization of dainty dinners, the improvement of genteel conversation, and the regulation of evening parties.—*London Star.*

The Zouaves in Procession—Compact as a rampart stalks the haughty Guard, proud of the rusty shako and the white-seamed coat Behind, we catch, bobbing in the distance, the turbans of the Zouaves. The excitement of the roofs and garrets is appalling. Ladies lean frantically over the balconies; gentlemen cast clouds of cigars into the open space, as the great Zouave drum-major throws his stick high into the air, catches it, twirls it round and round upon his finger, twists it behind his back, and jerks it forward over his head, all to the time of the drums, and walking at a brisk pace! He makes a great sensation, to which he appears to be supremely indifferent—just as indifferent as the majestic dog at his side is. To be the dog of the Zouaves of the Guard, is to be the king of dogs. And the dog, marching before all Paris, with a decoration upon his proud canine chest, and his general military costume, is equal to his brilliant destiny. You can see it in the solemn step with which he heads his battalion, and in the lofty calmness with which he meets the cheers of the populace The dust of Italy is upon his paws; possibly the fleas of Italy are in his coat. He may well be proud to head the battalion that struts boldly behind him. He can even afford to look down upon the goat of the Chasseurs. Made for fighting, handling muskets as lightly as toothpicks, self-sufficient everywhere, lissom as osiers, patient under a burning sun, and with a keen sense of the enjoyment of fighting, and the pleasure of plowing human flesh with those long, broad-sword bayonets, these Zouaves look terrible.

A PERSON named Wright, a British subject, is stated by *The Surinam Gazette* to have purchased 234 slaves, The Anti-Slavery Society have memorialized the Government, and Lord Wodehouse has called upon the British consul to make a report.

ON the recent marriage of Lord Stafford and Miss Gerard, the tenants and friends of his lordship gave a public feast at Shiffnell. The consumption of mutton amounted to 1,118 pounds, and of beef to 500 pounds; total animal food, 1,618 pounds. The plum-puddings weighed five hundredweight, and the value of the ale drunk was £28. The laborers' wives and children had tea in the same place, and ate 2,000 tea-cakes and rolls, and drank in their tea the needless and hurtful addition of £8 worth of rum.

BY a return just made to Parliament it appears that a ship with engines and boilers which had recently cost £68,807, was, soon after the expenditure of this outlay, sold for £3,300; whilst the engines of another ship, which themselves cost £67,246, were sold, as old iron, for £1,600.

Increase of the Navy—When Queen Victoria succeeded "the Sailor King" in 1837, the Royal Navy consisted of 536 vessels, with a tonnage of 523,421, carrying 17,120 guns in the rated ships, and manned by 31,289 seamen and marines. Of these vessels, however, only 26 were steamers, with an aggregate horse-power of 4,546 In twenty years afterwards upward of 400 steamers were added to Her Majesty's fleet; the tonnage of the effective ships (sailing and steam) was increased by 300,000, and upward of 20,000 additional men were serving in the Navy. Great as has been the increase in the Royal Navy during those twenty years, it is not to be compared with the enormous growth of the mercantile marine in the same period.—*Steam Shipping Chronicle.*

Sir John Coleridge on Rudimental Accuracy in Education—At the distribution of certificates to the successful candidates at the late Oxford Local Examination, at Exeter, a few days ago, the Right Hon. Sir J. Coleridge delivered an address, in the course of which he said: "I would press the importance of that which the University of Oxford adhered to, to the great disappointment of many persons, namely, the sticking to the elements, and saying that nothing shall supersede accuracy in the lower and rudimental parts of education. An examiner had a class before him—the first class in arithmetic They were able to answer questions; they had gone through all the higher branches of arithmetic, and were prepared to answer anything. But he said, 'I will give you a sum in simple addition' He accordingly dictated a sum, and cautiously interspersed a good many ciphers. Suppose, for instance, he said, 'a thousand and forty-nine' He found there was not one in the class who was able to put down that sum in simple addition; they could not make count of the ciphers That showed him the boys had been suffered to pass over far too quickly the elementary parts of arithmetic. The examiner took them in grammar, and quoted a few lines from Cowper—

'I am monarch of all I survey,
My right there is done to dispute.'

'What governs right?' There was not a boy could say, till it was put to them 'none to dispute my right' Then—

'The beasts that roam over the plain,
My form with indifference see.'

None could tell what governed 'see' or what 'see' governed after it. These are instances that I think it not useless to mention, for the purpose of drawing the attention of intelligent schoolmasters to the necessity of attending—not merely once in the beginning, but going back from time to time—to the elements."

"SWEET AUBURN, loveliest village of the plain," is advertised in the Dublin papers as to let.

The Sporting Life, a turf paper, published in Fleet street, printed 300,000 copies this week in anticipation of the great anxiety there would be to read the account of a pugilistic fight So much for the taste of the masses!

In the British Association, Sir John Bowring stated that he remembered a murder occurring in Ceylon, and, on the murderer being brought to trial, it was found utterly impossible to make him comprehend he had committed any sin whatever in revenging himself upon a person who, he thought, had injured him. The consequence was that the judge came to the conclusion that the murderer could not be held responsible for his crime.

Illustration of Red-tape—*The Liverpool Albion* says: "During the Crimean war a ship was leaving this port to carry troops from Cork to Balaklava, and had room for a large quantity of stores. This was communicated to the Transport Department, and its chief at that time, a practical man, who knew there was a large quantity of rum to go from Haulbowline to the Black Sea, went with the owner to the Victualing Department to intimate the chance that had presented itself, and the necessity for immediate action. When the reigning official, although their offices were not fifty yards apart, heard it, he drew himself up with all the dignity of fifty years' experience and said, 'Be good enough to send in a requisition.' It quite overfaced the Transport Chief, who, on leaving this abode of red-tape, quietly observed, 'It is quite hopeless to get them to move out of their ordinary course.' In a short time afterwards an advertisement appeared for a ship to carry this identical rum, and £500 to £1,000 were thereby added to the budget."

The Cheltenham Examiner states that the lady who eloped with Dr Humphreys, from Cheltenham, has returned to England, where her friends have found an asylum for her When she left, Humphreys was completely destitute, as no one would employ him. He had taken to drink.

IN consequence of the great scarcity of brandy *for wine purposes* in Portugal, a considerable quantity of British brandy has been shipped to that country.

SCHAMYL, abandoned by his people, has been given up a prisoner of war to the Russians. Such is the gratitude of the Caucasians At the age of sixty-two, after being for twenty-five years the victorious chieftain of the Caucasus, and causing the death of at least half a million Russians, he is at last surrendered, with a baseness characteristic of Asiatics, into the hands of his life-long enemies.

A LETTER from Naples of the 20th ult, in an English paper, thus describes a miracle which was lately performed in that place: "The great event of the day for the clergy and lower class of the population, is the miracle of St. Januarius, which has this year been accomplished with a rapidity hitherto without example. The liquefaction of the blood of the saint took place yesterday morning in two minutes. Repeated salutes of artillery from all the forts of the town announced the happy event, for when the miracle is effected rapidly it is considered a sign of prosperity for the kingdom The miracle takes place three times a year; the prayer and the *fête* lasting nine days in May, eight days in September, and one in December. To day, in accordance with the traditions of the monarchy, the court proceeded to the cathedral in great pomp. The King, the Queen, the young princes, the King's brothers, the Count and Countess of Aquila, and the Count and Countess of Trapani, went to venerate the relics of St. Januarius, and received the benediction of His Eminence Cardinal Riazio, Archbishop of Naples. The royal cortege passed through the whole city. The people present were not very numerous, a fact attributable to excess of zeal on the part of the police, in unnecessarily occupying the streets with agents and gendarmes."

The Revival at Newcastle.—Rev R Young, in a communication dated Newcastle-on-the-Tyne, October 4th, says to *The London Watchman*: "Since my last, the revival has increased in interest and power. The Sabbath services, conducted by the circuit ministers, are numerously attended, the chapel being always filled, and sometimes scores, if not hundreds, of people are unable to gain admittance. The week-day services are also increasingly attractive In the afternoon, many men of business, leaving their shops and counting-houses, repair to the place where prayer is wont to be made. From six to eight hundred persons generally attend this service In the evening the spacious chapel, above and below, is filled, and mostly with a deeply interested congregation. The work, I am happy to say, is spreading, and special services are being held with good effect in some other churches. Nor is the influence confined to this town, but it is extending to other places in Northumberland and Durham. Indeed, we have had visitors from Yorkshire, Lincolnshire, and elsewhere, who, having received spiritual good, have returned to their respective homes, to tell their friends what great things the Lord had done for them. During this time of refreshing from the presence of the Lord, there are few, if any, Wesleyan families in Newcastle that have not been graciously visited. In some cases, whole households have been converted; and in others the work of holiness has greatly advanced. Many of our beloved people seem 'filled with the Spirit,' and are beginning earnestly to 'teach every man his neighbor, and every man his brother, saying, Know the Lord.' They are taking fire from the altar of God, and 'scattering it over the city.' In Brunswick chapel alone we have placed on record the names of nine hundred persons who have presented themselves as anxious inquirers seeking mercy; and it is believed that the most of them, if not all, have obtained salvation. This number includes children and adults; the rich and the poor; and persons belonging not only to neighboring circuits, but to different religious denominations, as well as many already members of our own society. This work, so manifestly of God, is already producing an impression on the town Since it began, Hiyoake, the infidel lecturer, has visited us; and although, on former occasions, his lecture-room was filled to overflowing, this time it was not more than half full The local journals, too, generally speak in favor of the work, and *The Northern Daily Express*, conducted with marked ability, has produced some able articles in its defense Of course we have some adversaries, but we are content to leave them to him who thus 'answers by fire.'"

MR. CHISHOLM ANSTEY publishes a long letter on behalf of the "much-wronged Empire of China." He argues that there was no idea that the recognition by the Emperor of the abstract right of embassy was to pave the way to the capital for a British plenipotentiary in 1858, or even in 1859. On the contrary, "the Chinese envoys appear throughout to have understood that the obnoxious apparition would, for the present, be averted, by the mere acknowledgment on their part of its right to appear by-and-by."

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HERE AND BEYOND; or, The New Man the True Man. By Hugh Smith Carpenter. New York: Mason Brothers. 1859.

There is much wealth of thought in this book; with a real and rare richness of spiritual feeling, experience, and appeal. The thoughts are those that bear thinking over; the sympathies and sentiments are full-blooded ones, that smite us with the contagion of their vital spirit, and warm and invigorate us while we walk with them. But the pervading style of the book is one which will hardly attract, we fear, the majority of readers, and which may prove wearisome after a time even to some who begin its pages with interest and enthusiasm. We marvel at the mind to which such a unique form of utterance is not a practised and painful artifice, but a natural impulse; and we cannot help but admire the variety, the singular copiousness, and the oftentimes true splendor of fancy, that adorn abundantly all the pages. Yet we long now and then for a simpler statement; we wish the thought, which is in fact so noble and so impressive, had been left to show its native proportions, ungirt and undecked with the trappings of such an embroidered speech. We feel the perfumed air of the pages a little close at times, and would rather have a freer atmosphere rush in and replace the Sabean odors.

The book is, however, as we said at the outset, at the centre a remarkably rich, honest, and earnest one. It teaches truths that greatly need to be spoken, and applies the knife with unsparing skilfulness to all unreality, hypocrisy, sham, in religious experience; and the influence of it cannot but abide permanently, and usefully, with those who shall master and inwardly digest it. The same forms of discourse as spoken, accompanied with the interpreting gesture and glance, impressed and illuminated by the very aspect and presence of the author, may well have a surpassing power.

LEADERS OF THE REFORMATION: Luther, Calvin, Latimer, Knox, the Representative Men of Germany, France, England, and Scotland. By John Tulloch, D.D. Boston: Gould & Lincoln; New York: Sheldon & Co. 1859.

This volume contains the substance of a series of lectures delivered originally before the Edinburgh Philosophical Institution. In preparing them for the press, however, the special lecture-form has been carefully eliminated; and while the thoughtful and well-wrought pages still show the fluency, force, with something of that salient enterprise of style which naturally belong to discourses designed to be orally delivered, there is nowhere perceptible any want of thoroughness and elaborate exactness in the treatment of the themes, or anything of that easy exaggeration of style which is not unusual on the platform. The book has the excellent merit of being a fresh and original one, though treating of characters and events that are hackneyed. It is opulent, too, and wide-ranging in its suggestions; and the notes appended to it are very valuable. It will no doubt be widely read; and one can never come without mental exhilaration, and a sense of vital spiritual benefit, into contact with these majestic, religious, yet intensely human spirits, which God evoked in the fullness of time for the marvellous work of the era of the Reformation.

THE NEW AMERICAN CYCLOPÆDIA: a Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. Volume 7. New York: D. Appleton & Co., 346 Broadway.

This very helpful and valuable work moves steadily forward toward its completion, and each successive volume thus far maintains and tends to increase the reputation which had been secured by those preceding it. Among the best of the articles which we have examined in the volume now before us are those on Jonathan Edwards, (by Mr. Bancroft,) on Electricity and Electro-Magnetism, on Emerson, Fielding, and Frederic II., on Evidence, Fortification, and Fossil foot-prints. From the uniform carefulness, diligence in investigation, and fidelity of treatment, which are manifest in these articles, so various and remote, it is fair to presume that the same qualities characterize the entire volume. The discussion of the themes is dense and comprehensive, the distribution of them for the most part happy, and the style is in general nearly a model, for terseness, vigor, lucidness of statement, and a certain sinewy elegance of movement.

The work, as hitherto prosecuted, is an undeniable and a very gratifying success. It is a needed and timely, and we are sure will prove also a most powerful means of popular instruction and education in this country.

PARTIES AND THEIR PRINCIPLES.—We can commend the fairness and general correctness of a manual designed for the use of all American citizens who desire to know anything about the history of the General Government and of the political parties that exist or have existed in relation to it. The full title is a very good description of what the author proposed to himself—"Parties, and their Principles; a Manual of Political Intelligence, exhibiting the origin, growth, and character of National Parties. With an Appendix containing valuable and general political information. By Arthur Holmes. New York: D. Appleton & Co." The book is a compendium of political facts and discussions, historically given from the origin of our National Union to the administration of James Buchanan. We observe some infelicities of expression, and some errors in matters of fact. Of carelessness in style, take the following example:

"The limited powers thus vested in Congress [under the Confederation] greatly embarrassed the Government," etc., p. 20.

Surely it was not the *powers* vested in the old Congress, but only the want of powers, that embarrassed the Government. "The limitation of the powers vested in Congress," is what the author meant to say; and that is, logically and grammatically, a different thing from "the limited powors vested in Congress."

For a specimen of mistakes in matters of fact, turn to p. 357, where it is said that Connecticut settled in 1635, "continued under the Massachusetts Bay Charter until April 23, 1662." A gross blunder! Connecticut never was included within the chartered limits of Massachusetts, and never was supposed to be since 1638.

JEFFERSON AND HAMILTON.—Mr. Saml. M. Smucker, the author of several useful books for general circulation, has published two parallel biographies of men who in their day were the founders and chiefs of great political parties. "The Life and Times of Alexander Hamilton," and "The Life and Times of Thomas Jefferson," are separate and independent works, each completed in one volume of 400 pages; but taken together they form a compendious and very readable history of the United States from before the Revolution to the year 1809. Mr. Smucker is not one of the idolaters of Jefferson; neither does he attempt to cancel the blot on the fame of Hamilton. We believe his narration of events, and his portraiture of characters, to be intentionally and substantially correct. Published by Blakeman & Mason, New York.

HUGH STOWELL BROWN.—In great cities, everywhere, it is a very serious question how religious admonition and instruction may be made to reach those who will not attend church. Last year, an attempt was made to solve that question in this city, by Sunday-evening preaching to the sort of hearers at the Academy of Music, and to another sort of hearers in one of the theaters. In Liverpool, Rev. Hugh Stowell Brown, pastor of a Baptist church, has made a somewhat different experiment. Several years ago, he began to give "Sunday-afternoon *lectures* in Concert Hall." In one sense, at least, he has been successful. "As many as from 2,000 to 3,000 working persons have been induced to spend their Sunday afternoons listening to the teachings of Mr. Brown—many of whom, no doubt, would otherwise have yielded to the temptations which in large towns so abundantly beset the working classes." The densely crowded congregation to which he gives those lectures "is chiefly composed of men—with a slight sprinkling of women, in the proportion of five to the hundred; of artisans and skilled laborers, about 60 per cent.; of unskilled laborers, 15 per cent.; the remainder being young men in offices and shops."

A volume of Mr. Brown's "Lectures for the People" has been republished at Philadelphia by G. G. Evans. This American edition is prefaced by a "critical and biographical introduction" from the pen of Dr. R. Shelton Mackenzie. Some may think that the dignity of the ministry is compromised, and perhaps the sanctity of the Lord's day, by lectures so very diverse from the conventional ideal of what preaching ought to be. The titles and subjects of the first three lectures, would hardly displease the most fastidious observer of religious conventionalisms. But the fourth is entitled, "There's a good time coming;"—the fifth, "Turning over a new leaf;"—the sixth, "Taking care of number one;"—the seventh, "Penny wise and pound foolish;"—and so on, with hardly an exception, to the last, (the twenty-first,) "The devil's meal is all bran." Yet in the matter and manner of the lectures, notwithstanding the quaintness of these titles, there is nothing like buffoonery, and nothing low or unbecoming. The lecturer is thoroughly in earnest; and he addresses his discourse with great directness and force to the moral and religious sensibilities of his hearers.

AMERICAN CONGREGATIONAL UNION.

Receipts during September, 1859.

From MAINE:		
	First Congregational church, Norway	$2 00
" MASSACHUSETTS:		
	Rev. S. W. Barnum, Phillipston	$1 00
	Young Ladies of Cong church, Gloucester	36 09
	Cong church, Byefield	8 20
	Ladies of Evangelical society, Braintree, by miss R. A. Faxon	25 25
		70 45
" CONNECTICUT:		
	S. W. C., Hartford	$10 00
	Cong. church, Southington	30 81
	Dea Edward Twichell, (in part L. M.)	10 00
		40 81
		50 81
" NEW YORK:		
	Rev. Noah Thomas, Maryland	$1 00
	First Cong. church, Franklin	17 00
	F. D. Kingman, Esq., Bergen	4 00
		22 00
" WISCONSIN:		
	Cong. church, Sheboygan	$1 00
	Rev. P. C. Pettibone, Burlington	2 00
	Rev. L. Radcliffe, Prairie du Chien	1 00
	Manual Wallace, Black Earth	50
		8 50
"	Interest on collection from Church of the Puritans New York, per Wm Allen	$14 74
"	"A Lady"—saying, "I wish it was *two hundred*"	2 00
"	Year-Books	83
		17 57
		$171 33

Receipts during October, 1859.

From MAINE:		
	Rev. J. B. Cook, Wells	$5 00
" NEW HAMPSHIRE:		
	Cong church, Salmon Falls	5 50
" MASSACHUSETTS:		
	Charitable Reading Society, Reading Center, constituting Mrs. Mary W. Custer Life Mem	$25 00
	"A Friend"	250 00
	First Cong church, Somerville, constituting Rev. David T. Packard Life-Mem	58 08
	"Alice"—3½ years old—her all	08
		333 08
" CONNECTICUT:		
	Balance of collection in First Cong. church, Waterbury	1 00
" NEW YORK:		
	First Cong. church, Canandalgua	$40 00
	L. P. Merriam, Albany	2 00
		42 00
" ILLINOIS:		
	First Cong. church, Rockford, constituting Rev. H. M. Goodwin Life-Mem	39 00
" WISCONSIN:		
	Cong church, Prescott	9 50
" MINNESOTA:		
	Cong. church, St. Anthony	$8 55
	" " Minneapolis	7 00
	" " St. Paul	8 47
		24 02
" CALIFORNIA:		
	Cong. church, Downieville, constituting Rev. Wm. C. Pond Life-Mem	$32 75
	Congregation at Goodyear's Bar	22 25
		55 00
"	Year-Book and Dr. Kitchell's Address	13 14
		$527 24

N. A. CALKINS, Treasurer,
348 Broadway, New York.

Two questions are often and sincerely asked by the liberal in relation to our church-building work, viz., Is there absolute need of aid at the West? and, Will the churches already established there co-operate and give as they are able to meet the wants of their own dependent brethren and sisters! In regard to the first inquiry, it may be safely and strongly answered in the affirmative. Every mail brings us facts upon facts of the same sort as those already published in large numbers, showing great destitution, wide and extended wastes, churches driven to sad extremities to find any place for worship—now in a log shanty without windows or seats; now in basements half under ground, now in the small school house with narrow, low seats, suitable only for little children, and this alternated with one or more claimants; now in the timber or under a single tree, or in the office of a physician or lawyer. And of churches driven to such resorts there are new hundreds, and the number is still increasing. In a journey through Wisconsin and Minnesota, just made at the instance of our Trustees, I have seen these destitutions; I have talked with our Home Missionary brethren, who are struggling to live under this fearful pressure; I have met the men and women who compose some of these feeble bands; and I have looked over the regions in the midst of which some of them are located, and have seen that these feeble churches are their only sources of moral light and power, and that if good is ever to come to those growing communities, it must come through these channels. They have exaggerated in nothing in their representations. Indeed, in many instances the one-half has not been told. Gladly would I bring some of these cases to the *view* of the giving; I long to have our Eastern friends SEE what I have seen, and HEAR what I have heard from the parties suffering for the little money that will make their personal sacrifices available to themselves. Then I know we should not be obliged to turn away from these urgent appeals for two or three hundred dollars to secure the erection, completion, and paying for commodious places of worship. Then it would be seen how much our future, as a nation, depends on our now fortifying these strongholds with Christian institutions before the great enemy shall intrench himself irretrievably in every one of them. This very moment I have opened a letter from a self-denying missionary in southern Illinois, who inquires if we can aid "*a few friends of Christ*" in building a house of worship, adding that there is not a single house of worship in that entire county, nor a Congregational church within eighty miles of him. If Satan has not his seat already in such a county, it is for the simple reason that he considers his county safe without his personal presence. If it be not eminent CHRISTIAN work to aid such a feeble band in raising the first moral light-house upon such a coast, it will not be easy to find Christian work.

In regard to the second inquiry, it should be said that the West generally is passing under the cloud and through the sea of financial embarrassments, the like unto which has not been suffered in New England in many years. The means, therefore, of the most affluent are limited. Still there is a deep interest felt in our church-building plans. The response of the few churches which it was my pleasure to address, was quite hearty and liberal. The Congregational churches at St. Anthony, Minneapolis, and St. Paul are scarcely able to meet their own current expenses, yet each gave from its penury—the first named $8 55, the second $7 00, the third $8 47. On invitation I presented our cause to the church at Prescott, Wisconsin, on Monday evening—still worshiping in the basement of their sanctuary, not being now able to finish the room above without aid, which we have voted them—and this church gladly contributed on the spot $9 50, and this, they assure us, is only an earnest of what they hope hereafter to do in aid of our general object. These four contributions I regard as a sufficient answer to the question, "Will the churches at the West help themselves and one another as they are able?" Our treasury has never received more liberal contributions from any source, save one, than the above, considering their circumstances. Moreover, I am assured that the churches of Wisconsin and Minnesota, of Iowa and Michigan, through their several state bodies, will not wait for more propitious times and better crops, but that they will more generally than ever before give this object a place in their prayers and contributions, with the confident hope that the more forward churches at the East will, from their greater abundance, make up the lack; that this great necessity of their brethren and sisters without houses of worship may be met. The West will give, but the West is now weak, and can do but little. Will the churches at the East stand in the breach? Will pastors now give this object a place before their people? Shall New England institutions be established on a permanent basis in those regions which are so soon to control in all our National affairs? Never until churches are multiplied and houses of worship are erected, suited to their wants, so that these churches may be self-sustaining, each a *power* in the community in which it is located. May God in infinite mercy lead all to understand this and act accordingly.

ISAAC P. LANGWORTHY,
Chelsea, Oct. 29, 1859. Cor. Sec. A. C. U.

LATEST FROM HARPER'S FERRY.

THE trials at Harper's Ferry are progressing with the same haste with which they have been pushed from the beginning. In our last paper we announced Capt. Brown's conviction and sentence. The cases of Coppick and Copeland have since been hurried through the court to a similar verdict of guilty. Copeland is a free negro, and his sentence omits the count of "treason," on the ground, as ingeniously urged by his counsel, that under the Dred Scott decision he could not be a citizen, and only a citizen can commit treason. Stephens was next brought into court—on a mattress, like the rest, and suffering from his wounds. After the impanneling of the jury, the prosecuting attorney announced a dispatch from Gov. Wise, which was likely to interfere with further proceedings:

"RICHMOND, Nov. 7th.

"ANDREW HUNTER—*Dear Sir:* I think you had better try Cook, and hand Stephens over to the Federal authorities. Respectfully, H. A. WISE."

The following is our latest dispatch:

"TUESDAY MORNING, Nov. 8, 1859.

"Cook's trial commences this morning. The opening speech was made by Mr Hardings. Cook's confession was read in open court by Andrew Hunter. A jury was then impanneled."

The New York evening papers of Wednesday, which we receive as we are on the point of going to press, mention the following:

"There is a rumor about town, that Gov. Wise has made a requisition upon the Governor of this state for Gerrit Smith, charged with complicity in the Harper's Ferry insurrection. Governor Morgan, who was in the city on Tuesday for the purpose of voting, left early this morning on his return to Albany. Up to the time of his departure he had heard nothing of the rumored requisition from Gov. Wise of Va. to him, for the delivery of Gerrit Smith."

The Utica Evening Telegraph of the 8th contains the following painful paragraph:

"GERRIT SMITH INSANE.—We understand that Gerrit Smith has been taken to the Lunatic Asylum. He is insane."

This announcement will be received with a profound sorrow. Hundreds of thousands will unite with us in the expression of the hope that the mental illness of Mr. Smith will be of short duration.

WAUGH'S ITALY.—Now that Italian affairs are again engrossing the public mind, we would advise all who desire to revive their impressions of Italy, or to gain some adequate idea of the land of art and of song, to visit Hope Chapel on Broadway, and spend an evening in the imaginary tour of Italy, under the guidance of Waugh's Panorama and its intelligent expounder. The scenes are well selected, and the pictures are executed in a very creditable style. We cordially commend the exhibition as full of instruction and enjoyment.

Lectures to Women.—Doctors Elizabeth and Emily Blackwell propose a course of three lectures to women on medical subjects in relation to the sex, the first to be at Clinton Hall on Tuesday, Nov. 15th, at 2 o'clock P.M.

Seamen's Convention.—A convention of chaplains and other friends of seamen will be held next week at the Mariner's chapel in Madison street, corner of Catharine, commencing on Wednesday at 10 o'clock A.M., and to continue three days. The public are invited.

Elections.—State Elections were held on Tuesday in New York, Massachusetts, New Jersey, and Wisconsin. If we may judge from the imperfect returns which had been received up to the hour of our going to press, every state was carried by the Republicans. Thus far, every Northern state which has voted this fall—including, in addition to those already given, Ohio, Minnesota, and Pennsylvania—has given a Republican majority.

Commercial and Financial.

Fictitious Currency System.

A certain proportion of money to circulating property is required for the convenient transaction of business in every community; so much *currency* can be maintained, but no more, whether in *money* or in bank-notes and bank accounts current. If the gold and silver were expelled entirely, this proportion of an inconvertible currency could be maintained at par, if issued by Government or by individuals having the confidence of the public. The Bank of England in the long suspension from 1797 to 1821, maintained their inconvertible notes and balances at par till they exceeded this due proportion, when they immediately sunk below par. But what is the advantage of any currency but *money*, or certificates of deposit that may be converted into money? Certainly none whatever. On the contrary, there is the disadvantage in a debt currency of less employment, because of the absence of value which labor alone can produce. If we do not buy the money with our products, or produce it with labor, we have the less business and wealth. There is about ten-fold more of debt, according to the relative activity of the circulation of currency to property, which we believe to be as ten to one, and precisely less wealth in the community by the net sum of debt in the currency.

The point at which the volume of currency may be permanently maintained in this country is marked by the par rate of 9½ per cent. exchange on London. Above this every dollar put into it, whether of coin or debt, is an excess that must be contracted or run off in gold or silver, in place of the bulky products of the country that we need to export for the benefit of our producers, traders, railroads, and navigation; in a word, for the creation of wealth. And the truth is, every dollar thus expelled by the bank currency retained in its place is lost to the country—absolutely lost, without the return of any value whatever.

The operation of this currency is the most ingeniously covered up deception that was ever practiced upon human credulity. It is under the specious disguise of a rise of prices that this effect is produced; that rise of prices is simply a fall in the value of money. We will illustrate this by an example.

Suppose the currency of the country to be exclusively metallic, and its whole amount $600,000,000; then exchange on London being 9½ per cent., the precious metals would not be exported; the imports and exports would be simply a normal interchange of merchandise with other countries. $600,000,000 is about the accurate amount of the par currency that can be maintained at this moment, with exchange in favor of the United States. We will now suppose that 10 per cent, or $60,000,000, is added to the currency by an exchange of notes and credits with banks. Obviously no property is produced by this, no *value* is created, but *price* is added to the amount of $60,000,000, or 10 per cent. to the labor and property of the country. The effect is that $1 10 of money is worth no more than $1 was worth before, because it will not exchange for any more labor or property. The $60,000,000 of additional currency cannot remain. Exchange immediately turns against us, and exceeds 9½ per cent. on England; our usual exports are checked at the advanced price of 10 per cent.; the price of many things will exceed the exporter's limits; he can do better to buy the same commodities elsewhere, and he sends gold instead of merchandise abroad.

There is never a moment when some commodities may not be obtained more advantageously than money in the United States by foreigners. In coition, for example, we have a virtual monopoly at present. Europe must buy it here, and under all circumstances merchandise must form the bulk of our exports.

Meanwhile the imports will be attracted and increase rapidly at the 10 per cent. advance of price. Gold will be shipped in exchange as cheaper than merchandise, until the banks in the demand for specie become concerned for their safety, when they rapidly reduce their loans and thereby their balances of accounts current and notes, which constitute the bank currency. The depletion will finally be averaged between the bank currency and the specie; the country will lose $30,000,000 of specie, and the banks will contract $30,000,000 of their currency, when the volume of currency returns to its proper sum of $600,000,000, prices to their normal position, and exchange on England to the true par of 9½ per cent.

What then is the result? We have parted with $30,000,000 of gold. And what have we obtained for it? Our own currency fiction, nothing else. We have imported the *true value* of $300,000,000 in merchandise at the *fictitious price* of $330,000,000, and paid away $30 000,000 of coin for a fiction of no value, planted in its place in the currency. We have thrown the money away under the delusion that *price* is *value*—put a *price* upon our products at which they could not be exported, and imported 330 millions in *price* of foreign goods at 30 millions more than the true value. The currency that was all money before, will now consist of 570 millions of money and 30 millions of debt, and on this $30,000,000 of debt currency there will be raised $300,000,000, being in the ratio of 10 to 1 of debt among the exchanges of the country, that otherwise would have no existence.

When by the contraction of the currency money is enhanced in value, the rate of exchange on England is brought down and the export of specie stopped; the bank inflation proceeds again; we repeat the operation of cheapening and losing money, put debt in its place in the currency, and pile ten dollars of debt upon it in the obligations of the people to each other, that a currency of money would sweep from its path entirely by selling goods for cash. To the utmost extent at which the banks can maintain specie payments, this weak policy of degrading and expelling money is often pursued to swell the dividends, leaving us under the necessity of transacting nearly all the active business of the country with debt.

The total currency of the United States consists, very generally, of one-third money and two-thirds bank debt, but the circulation of money, or the specie portion of the currency, is comparatively sluggish, much of it being hoarded and held among the emigrants of the West. The moment they pay it out it rushes to New York, for the wild-cat issues of that region so degrade the value of money that it is the cheapest thing the people have to send away; so their money runs away, and their wild cat and red-dog notes, and their produce at the high prices caused by a cheap currency, remain behind; further production and increase of wealth is obstructed, and their debts remain unpaid. The money in the banks of Illinois is in the ratio of $4 25 to $100 of their demand debt, or currency.

The perfection of this mode of banking is to do it without any money at all. Of course that pays the best dividend. Illinois banking has nearly reached this degree of perfection, but her people, or those of her people who owe, are paying or must ultimately pay the cost.

The currency policy of the country, altogether, leads in the same direction, making it extremely easy to buy, and equally difficult to sell; encouraging and erecting debt, limiting business and promoting insolvency.

How long it will be pursued, depends upon how long the subject shall be ignored by intelligent men. The banks are not to blame for making money, but the people pay the piper vastly more than they are aware of for the music of the dance.

Irrepressible Conflict.

There always *will* be a conflict "irrepressible" between old fogies and Young Americs, Bulls and Bears, buyers and sellers, and between the hopeful and the despording. There may be a dead calm now and then, but a conflict of the elements is sure to follow. Whoever thought of being afraid of the results of a thunder-storm, even though now and then a tree should be uprooted. The atmosphere of life must also be cleared, and hence the necessity of *agitation*, of *conflict*. Progress only can be made in proportion as men are wide-awake and sensitive to the influence of every element which can affect their prosperity. Wire men, therefore, should take thought, and canvass thoroughly every movement which marks a change in the business world. The great conflict in 1857 could not be suppressed. It was a *necessity*, and was permitted by Providence for good. Already we have indubitable evidence of the healthful results of such unparalleled agitation. The sky is now the brighter for it. Business men have learned wisdom. The conflict is over. Grumblers and idlers, th erefore will now "shut up," and go to work.

Stock Speculations.

The games of hazard practiced on the Stock Exchange are such as only a very few can indulge in with impunity. Last week a young firm transacting a regular business in exchange were suddenly brought up by unsuccessful operations in stocks, which had nothing to do with their regular line of business. Their own capital, besides $20,000 furnished by the President of a bank, who was a special partner, has all been lost, and the assets of the firm have been assigned to a stock-broker.

Few can play at stock speculations and attend to their own business. It is a business of itself, and must absorb all the mental interest of those who practice it. The party in question must have been a portion of that "public" which, the daily papers were fond of telling us, was investing largely in stocks. The disinterested public, seeking only good investments, are waking up to the fact, that when a certain class of the press puffs up any stocks, there is an interested party behind who is very anxious to sell; or when the same press depreciates any kind of stocks, then it is an interested but concealed party who wants to buy to supply contracts for future delivery. The press is too often a ready tool for the long-headed and large-pursed speculators.

Money Market.

The ease which has prevailed in the money market for many weeks past still continues, and call loans are freely made to first-class houses at 5 per cent. The trust companies loan at 6, but take only the best collaterals. With second-class but good collateral securities, the rate is 7 per cent., but these are only advanced on by private bankers or stock houses who themselves can borrow at 5 or 6. The banks have enlarged their line of loans on a decreasing specie basis. The line of discounts, it will be seen below, has been extended $1,700,000, and the specie has decreased over $1,000,000; while a sum of $1,100,000 was shipped on Saturday, subsequent to the period for which the Statement was made up. As the California remittance is, however, at hand. The increase in the deposits is only $660,000, though the discounts increased $1,700,000—showing an actual decrease of over $1,400,000, about equal to the loss of specie. An increase in discounts always adds to the apparent deposits—as, for instance, a note for $1,000, when discounted, is paid for by a check less the discount, which check is deposited in some bank for say $980, adding that amount to the sum of deposits, and $1,000 to the sum of discounts. The discount brokers are doing a moderate business, mostly at 6 per cent. for dates of prime indorsed paper under or at 60 days, 6½ per cent. at 90 days, and 7 per cent. beyond. Single-named paper, first-class, is taken at 8 to 9 per cent.; second-class, 10 to 12 per cent.

The importations are again large, namely:

For the week.	1857.	1858.	1859.
Dry Goods	$555,446	$912,923	$1,910,982
General Merchandize	1,056,013	1,739,384	1,168,924
Total for the week	$1,621,959	$2,652 317	$2,619,606
Previously reported	104,652,209	125,121,827	200,911,204
Since January 1st	$126,273,328	$127,774,144	$290,520,210

EXPORTS EXCLUSIVE OF SPECIE.

	1857.	1858.	1859.
Total for week	$1,884,553	$1 252,200	$1,305,970
Previously reported	57,506,432	50,773,200	53,735,337
Since Jan. 1st	$59,370,985	$52,025,400	$55,041,307

EXPORTS OF SPECIE.

Oct. 31st, brig Addy Swift, Maracaibo, Am. gold		$15,000
Nov. 1st, str. Hammonia, London, Mex. silver coin		142 250
" " " American gold coin		50,000
" " Havre, doubloons		79 250
" " Cal gold coin and bars		120 892
Nov. 4th, str. Kangaroo, Liverpool, gold bars		52,494
" " Mexican silver coin		111,300
" str. Ocean Queen, Havre, California bars		425,917
" " " American gold		392,030
" " " doubloons		111,050
" " " French gold		19,000
Total for the week		$1,519,673
Previously reported		61,899,496
Since January 1st		$63,419,169
To same date, 1858		21,753,552
" " 1857		33,353,142

Stocks.

The market has receded under the influence, it is said, of the unfavorable state of public affairs on the Continent of Europe, so threatening of war, and of the unfavorable character of the Bank Statement. There is little or no demand for investment in the usual speculative stocks, and speculation is hardly so brisk as it was. A young "uncurrent money" house has succumbed in consequence of stock speculations, and has assigned all its effects. All good investment stocks are well held, at prices which forbid sales for the most part. The receipts of a few of the railroads show an improvement, but not great enough to redeem the companies from their heavy losses. Erie Railroad shares have risen from $4 to $8 per share, under the feeling that the plan of the new directors for reviving the company will be carried out without sacrificing the stock. The stock of the Pacific Mail Steamship Co. fluctuates considerably. Bank and Insurance stocks are in demand for investment, with few offering; and when the public recover confidence in railway securities as they show in bank and insurance shares, we may look for a permanent improvement in them, and not before. But while the sole demand for them is from speculators in Wall street and at the Board, the fluctuations will continue to be capricious.

Dry Goods.

The following is the statement of the Imports of Foreign Dry Goods at the port of New York, for the week and since January 1st, compared with the same periods in 1858 and 1858:

For the week.	1857.	1858.	1859.
Entered at the port	$455,046	$,912,933	$1,510,982
Thrown on market	178,808	856,146	1,332,718
Since Jan. 1st—			
Entered at the port	$86,175,439	$52,575,707	$90,681,732
Thrown on market	79,373,944	60,289,978	93,390,903

Trade at first hands is over for the season, but considerable activity still prevails with the principal jobbers. Their sales, however, are limited to the near-by and city circles. Auction sales are in the price of the raw material at home and abroad is very serious, and compels manufacturers to insist on better prices. As present stocks work down, this will become very apparent. Fall styles of goods can be bought at somewhat lower prices—as there is a disposition to get clear of this kind of stock if possible. Domestic goods are in moderate demand. Staple cotton fabrics are firm, with a fair demand for China and South America. Prints are in reduced stock; the lowergrades are lower in price. Fancy woolens are somewhat in excess of the demand. The importations of English, Belgian, and German goods have been and are yet expected to be large, which keeps in check the sales of domestic productions. But all kinds are firm in price under the advancing price of the raw material. The price of cotton, on the contrary, is tending downward; but the supply of cotton fabrics has not been excessive, like that of woolens and silks.

LATEST BANK RETURNS.

Week ending	Nov. 5th.	Oct. 29th	Differences.
Loans	$120,118,037	$118,441,468	Increase.. $1,765,569
Specie	20,228,341	21,248,076	Decrease.. 1,020,635
Circulation	8,627,421	8,276,404	Increase.. 351,017
Deposits	72,673,898	73,083,180	Increase.. 590,718
Exchanges	$3,000,003	22,162,150	Increase.. 837,853

The banks have thus enlarged their discount line in face of a heavy decline in specie. Doubtless this is only a temporary movement to accommodate friends whose payments are heavy, as is usually the case from the 1st to the 15th November.

NEW YORK CATTLE MARKET.

Reported for The Independent.

WEDNESDAY, November 9, 1859.

The receipts have been 3,366 beeves, 164 cows, 589 veals, 10,026 sheep and lambs, and 12,005 swine, showing a decrease of 951 cattle, 50 cows, 230 veals, 3,829 sheep and lambs, and 4,500 swine. At Bergen, N. J., 1,200 head were taken by New York butchers. The business at the Washington drove yards was quite moderate, and the decreased supply has not created a reaction in prices.

We quote prime at 9¼@10c.; other grades from 5¼@8c.—average 7¾c., quoting only fair. Some very poor cattle were on sale. Sheep and lambs have not been active. We continue to quote at $2@$5 80 for common to good ordinary; a few extra at $7@$8. Lambs are more active.

Veals have been in moderate request at 5@7c. Milch Cows are dull at $25@$60. Swine are lower; sales at 4¼@5c. for stillfed, and 4¼@5¾c. for prime corn-fed.

REVIEW OF THE MARKET—Nov. 9th.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—The market closes steadily at $5 25 for Pots and $5 25 @$5 31¼ for Pearls.

COFFEE.—The offerings at private sale are small, and prices are well sustained. At auction sale, 3rd inst, 4,007 bags Rio were disposed of at 10¾@12¾c, average 11 27. The sales at private bargain are 2,300 bags Rio, at 10¾@12¾c; 240 Savanilla at 11¾c.; 600 Maracaibo at 10¾@12¾c; 100 Jamaica at 12¾c.; 300 mats Java at 15c., 4 months. At the close business is somewhat restricted by the extreme views of holders.

COTTON.—An active inquiry has prevailed at steady prices. The sales amount to 15,000 bales at the following quotations:

NEW YORK CLASSIFICATION.	Uplands.	Florids.	Mobile.	N. O. & Tex.
Ordinary	9	9	9	9
Middling Fair	11¾	11¾	11¾	11¾
Middling Fair	12¾	12¾	13	13
Fair	12¾	12¾	13¼	13½

FLOUR AND MEAL.—The demand for Western Canal Flour since our last has not been so active as it was last week. The Eastern and Provincial trade has fallen off, but we have had a fair export and speculative demand, together with a healthy local inquiry. The speculative purchases have been confined to Western operators, but we look upon the movement as premature, contributing largely to bolster up the market, and thereby check the shipping demand, and also restrict its consumption. The large arrivals in prospect have exercised some influence, inducing the trade to puchase with less freedom. Our stock has accumulated fast the past fortnight, and we now hold about 30,000 bbls. This also tends to check the inclination to purchase for investment. The receipts thus far this week have been very large, but with encouraging news from Europe holders are quite firm, and there is a fair speculative and steady shipping inquiry, restricted in part by the advanced views of holders. The closing prices show but little change for the week. Canadian flour has been in steady demand, and is without important variation. Southern flour has sold slowly. The stock is light; and prices have been well sustained, as the stock here is light and prices relatively much higher at the South than here;—closing firmly with a fair demand. Rye Flour has been in fair request, and is firm at $3 80@$4 44. Corn Meal has yielded slightly. The demand is fair. Buckwheat Flour has declined, is more plenty, and is in fair demand.

GRAIN.—The demand for Wheat the past week has not been so active, and prices have fluctuated considerably, but on the whole have been very well maintained. The arrivals have been moderate, but in excess of any previous week of the season;—this, together with the large arrivals at the Lake ports, has checked the speculative inquiry, and the variable news from Europe has restricted the shipping inquiry. Millers have purchased quite freely under the circumstances—the high grades of Flour being dull, and relatively cheaper than Wheat. At the close holders are firm, and the demand is firm for milling and for export. Rye has been freely offered, and is lower with a good demand. Barley has declined under liberal arrivals, and is active. Oats have declined, but are very active since, and are not plenty. Corn has ruled quiet, the demand in part for the East. Prices are lower, owing mainly to the free offerings of new crop Jersey—the condition good for the season. Canada Peas are more plenty, and are saleable at 76@78c. in bulk. White Beans have sold freely at 92@$1 ₱ bus.

MOLASSES.—A good supply is offering, which is met by a fair demand at steady prices. Sales of 1,000 hhds. Clayed Cuba, part at 24c.; 500 hhds. Cuba Muscovado, do. at 24@29c.; 200 hhds. Barbadoes at 33@35c.; 250 hhds. Porto Rico at 27@35c.; 100 bbls. New Orleans at 40@44c., 4 months—the latter is now quite scarce.

PROVISIONS.—The pork market has been fairly active. The arrivals have been free, and with a good stock for the season, together with a great abundance of fresh provisions in the market, have given buyers a decided advantage, and we reduced our quotations about 20c. ₱ bbl on Mess, and 12½c. on Prime. The latter is in liberal supply, and is mainly in the hands of speculators. Prime Mess is scarce, and is nominal. We notice a demand for New (city) for January and February delivery, at $15 50. The inquiry for Mess for future delivery is not active. Beef has ruled heavy, although not quotably lower. The demand has been fair, and the stock of old is reduced. Prime Mess has been sought after and is firm at $10@$20, and Indian Mess at $24@$25, the latter rate for extra. Beef Hams have declined under large receipts, and are dull. Bacon has been in fair demand for the future at 8@8¾c. for Cumberland Cut (Western and city); 8¼@9c. for Short-Ribbed; and 9¾c for Long Clear, deliverable all the year and in January and February. Lard has declined, and has sold more freely, in part for export. The stock is reduced. Butter is plenty and is lower, with little doing. Cheese is firm, and in good edmand at 9@11c.

PRICES CURRENT.

CORRECTED WEDNESDAY, Nov. 9th.

Ashes—DUTY: 15 ₱ ct. ad val			
Pot, 1st sort, 100 ₱	—	a	5 25
Pearl, 1st sort..	5 25	a	5 31¼
Bark (Quero'n)—DUTY: 8 ₱ ct. No. 1, ₱ ton at Phil.			
Beeswax—DUTY: 15 ₱ ct. ad v			
Am. Yell'w, ₱ lb	24	a	25
Bread—DUTY: 15 ₱ ct. ad. val.			
Pilot	4	a	—
Fine Navy	3	a	—
Navy	3	a	—
Crackers	4